

Case 727

Sabbath School Association of Ontario.

OUR  7  
SUNDAY  
 SCHOOLS



BEING A RECORD OF THE

Proceedings of the Twenty-Sixth Provincial

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF OTTAWA, ONT.

ON THE

27th, 28th and 29th OCTOBER, 1891.

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**SABBATH SCHOOL ASSOCIATION OF ONTARIO.**

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# OUR SUNDAY SCHOOLS

BEING THE

Proceedings of the Twenty-Sixth Provincial

# SABBATH SCHOOL CONVENTION

HELD IN THE

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ON THE

27TH, 28TH AND 29TH OCTOBER, 1891.

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TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

WESLEY BUILDINGS, 29-33 RICHMOND ST. WEST.

## INTRODUCTION.

The Committee have pleasure in sending out "OUR SUNDAY SCHOOLS," or the Report of the Twenty-sixth Provincial Sabbath School Convention. In order to afford to schools not represented at the Ottawa Convention the opportunity of securing the Report at the reduced price (see page 133), the time of receiving subscriptions was extended to 31st December last. This, united with some unexpected hindrances, has delayed its publication.

The reports given by delegates from all parts of the Province respecting the state and progress of the Sabbath School cause were more numerous and full than ever before. Their character also was such as to greatly encourage the Association in its resolve and efforts to complete the work of organization.

The details of "Mission Work" done during the summer months, in accordance with the resolution of the last Provincial Convention, as reported in Circular No. 228, and as described by the General Secretary, Mr. Day, and by two of the missionary brethren, Revs. T. A. Moore and C. J. Dobson, were received with much satisfaction (see pages 102-107).

By order of the Convention, an edition of 12,500 of the said circular (228) has been printed, and distributed through the County Secretaries.

The kindly aid of these officers will soon again be solicited to collect statistics for the next Provincial Convention of 1892, and the International and World's Conventions, St. Louis, 1893.

The very cordial invitation of the Guelph Association to hold the Annual Convention of 1892 in their "Royal City" was unanimously accepted.

The Department of "NORMAL WORK" will occupy much of the attention of the Executive Committee this year. Applications for the holding of Classes and Institutes will meet with due consideration.

The "Legion of Honor Series of Normal Bible and Training Lessons" has been adopted as an initial course by the SABBATH SCHOOL ASSOCIATION OF ONTARIO.

Copies may be obtained from the authorized Instructors of the Association, at 15 cents per copy, or from William Briggs, Wesley Buildings, Richmond Street West, Toronto, Ont., post-paid, at the same price. (See advertisement after page 186.)

The form of Constitution for a County Sabbath School Association will be found in the early pages of this pamphlet, and Dr. Duncan's leaflet on "HOME CLASSES" after page 182.

Copies of this Report, 25 cents each, will, *on receipt of price*, be sent, post-paid, by Mr. J. J. WOODHOUSE, Corresponding Secretary and Treasurer, P. O. Box 525, Toronto. A number of Reports of previous years, viz., of years 1870-75 and 1882-90 inclusive,\* full of useful information, will be sent, at 12 cents per copy, *post-paid*, on receipt of price.

The Reports of the International Conventions at Chicago and Pittsburgh will be supplied at 25 cents (being half-price) on receipt of remittance.

TORONTO, February, 1892.

\*Years 1884 and 1885 are bound in one volume.

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R. S. Gourlay.

John Stark.  
Henry L. Thompson.  
Alfred Day.  
J. J. Woodhouse.

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# PROGRAMME.

(As published with call to the Convention—Circular 224.)

## TUESDAY MORNING, OCTOBER 27th, 1891.

10.00—Meeting of the General Executive Committee.

## TUESDAY AFTERNOON.

- 2.30—Devotional Service, conducted by the Pastor of the Church.  
Prayer for Divine Guidance and Blessing on the Proceedings of this Convention.  
Appointment of Nominating Committee.  
Reports from Officers of County and City Organizations.  
Report of Nominating Committee.  
General Business.

## TUESDAY EVENING.

- 7.45—Service of Praise. PROF. E. O. EXCELL.  
8.15—Introduction and Address of President-elect.  
8.30—Words of Greeting.  
8.45—"The Fifth Gospel, Illustrated by the large Map of the Palestine Exploration Fund, and Models of Palestine." REV. PRINCIPAL AUSTIN, B.D., St. Thomas, Ont.  
9.15—"How to Study the Word." REV. A. M. PHILLIPS, B.D., Toronto.  
Collection and Closing Exercises.

## WEDNESDAY MORNING, OCTOBER 28th.

- 8.30—"Conference of County Officers." W. N. HOSSIE, President Provincial S. S. Association.  
9.30—Devotional Service.  
10.00—Presentation of Reports of the Executive Committee, General Secretary and Treasurer.  
Report of International Sunday School Conference at Chautauqua, August, 1891.  
11.00—"Methods of Sunday School Management." GEORGE BISHOP, President S. S. Association of Quebec Province.

## WEDNESDAY AFTERNOON.

- 2.00—Devotional Service.  
2.30—Conference:—"How to Teach the Word." REV. A. M. PHILLIPS, B.D.

3.30—"Sunday School Extension Work in Northern and North-Western Ontario." \*

Thunder Bay District, REV. E. BOSWORTH; Algoma District, REVS. J. B. MOORE and G. E. FREEMAN, B.A.; Manitoulin, REV. A. P. BRACE and J. K. MACDONALD, ESQ., Vice-President; Nipissing, REVS. C. J. DOBSON, PH.B., and R. J. M. GLASSFORD; Parry Sound East, REVS. C. J. DOBSON, PH.B., and R. J. M. GLASSFORD; Parry Sound West, REVS. W. A. HUNTER, M.A., and T. ALBERT MOORE; Muskoka and North Simcoe, REV. R. B. ROWE.

Questions.

WEDNESDAY EVENING.

- 7.45—Fraise and Prayer Service.  
8.15—"Organization of Sunday School Work in Counties, Cities and Townships, etc." B. F. JACOBS, Chairman International Executive.  
9.00—Address. HON. S. H. BLAKE, Q.C.  
Question Drawer.  
Collection.

THURSDAY MORNING, OCTOBER 29th.

- 8.30—"Conference of City and Township Officers." A. J. DONLY, Simcoe.  
8.30—"Primary Teachers in Council." MISS S. BROWN, Brantford.  
9.30—Devotional Service.  
10.00—Reports of Committees.  
Special—On Executive Committee's Report and Finance.  
Business Committee.  
Nominating Committee.  
General Business.

THURSDAY AFTERNOON.

- 2.00—Devotional Service.  
2.30—"How to Induce a Child to Think." REV. PRINCIPAL MACVICAR, D.D., LL.D., Montreal.  
3.15—Conference on "Primary Work." MISS S. BROWN.  
4.00—"Teacher Training." B. F. JACOBS.

THURSDAY EVENING.

- 7.30—Service of Song. E. O. EXCELL.  
8.00—Address:—"The Teacher Reproduced in the Pupil." REV. PRINCIPAL MACVICAR.  
8.30—Address:—"The Front Line of Sunday School Work." B. F. JACOBS.  
9.15—Five-Minute Addresses.  
Collection.

NOTE.—Since the arrangement of this Programme an earnest desire has been expressed that Mr. Jacobs teach the lesson for the 1st November, "Christ the True Vine." The Committee will use their endeavors to have this desire gratified.

## FORM OF CONSTITUTION FOR A COUNTY SABBATH SCHOOL ASSOCIATION.

*Auxiliary to the Sabbath School Association of Ontario.*

(As adopted by the Executive Committee at the Half-yearly Meeting on 16th May, 1889.)

### 1. OBJECT.

The object of the Association shall be to secure, by united co-operative action, greater efficiency in the spirit and methods of Sabbath School work in the county, by the aid of Conventions, Institutes and Normal Classes, and to seek to secure the establishment of new schools wherever such are needed in the county.

### 2. MEMBERSHIP.

All ministers of the Gospel and officers and teachers of Sabbath Schools connected with evangelical churches in the county are members of the Association, and being present at its meetings may take part in the same.

### 3. OFFICERS.

At the Annual Convention the Association shall elect a President, one or more Vice-Presidents, one or more Secretaries and a Treasurer, who shall hold office one year, or until their successors shall have been chosen. These officers, with the Presidents of all local Sabbath School Associations within the county, who shall be *ex officio* Vice-Presidents of the Association, shall constitute the Executive Committee, and shall have power to fill vacancies in their numbers for the unexpired portion of the term. Three to form a quorum.

### 4. DUTIES OF OFFICERS.

1. The President shall preside at all meetings of the Association or Executive Committee whenever practicable; he shall, so far as in his power, promote the Sabbath School work in the county, by visitation of the schools, organization of local Associations, and such other means as may seem to him or to the Executive Committee advisable. He shall represent the Association in the Executive Committee of the Provincial Association of which he is *ex officio* a Vice-President. (In cases of township and city Associations, the President and a committee of five others should be responsible for the official visitation of the Sabbath Schools of the township or city at least once a year.—*Amendment adopted at the Provincial Convention, Ottawa, October, 1891.*)

2. The Vice-President shall be expected to co-operate with the President in the above-named duties. They shall represent the interests of the Association in their respective districts, co-operate with the local officers in promoting the work of local organization and securing the Annual statistics. Each one should visit at least annually all the Sabbath Schools in his territory, encourage schools already established, and endeavor to secure the organization of Sunday Schools in localities where needed. He should as far as possible awaken an interest in better ways of working; direct the minds of all to the necessity of the conversion of the scholars; urge the importance of teachers' meetings, inquire carefully how well the neighborhood has been canvassed for scholars, and especially press the possibility and advantage of sustaining the Sabbath Schools throughout the year. In the absence of the President, a Vice-President, if present, shall preside.

3. The Secretary shall keep a record of each meeting of the Association or Executive Committee, and enter the same in a book kept for the purpose; also a list of Sabbath Schools in the county, with the name and post office address of each Superintendent, and the number of officers, teachers and scholars; he shall make out and forward to the Corresponding Secretary of the Provincial Association the Statistical and other reports for the county upon the forms furnished therefor, reporting the same also to the Annual Meeting. He shall collect the funds from the local Associations or individual schools in the county.

for local and provincial work, as directed by the Executive Committee, reporting and paying the same promptly to the Treasurer.

4. The Treasurer shall keep a faithful account of all money collected and disbursed under the authority of the Association, and present a written report of the same at each Annual Meeting, or at the call of the Executive Committee.

5. The Executive Committee shall meet at the call of the President and Secretary, at such times and places as may be agreed upon, to arrange a programme for the Annual Meeting, or for any Conventions, Institutes or other meetings, as shall be held under the authority of the Association; to fill vacancies occasioned by death, removal or other causes; to review the work in the county, and endeavor by all possible means to advance the same. They may suspend any officer failing to do his duty, and appoint an efficient worker to fill the vacancy.

#### 5. ANNUAL CONVENTIONS.

The Association shall hold a Convention in some convenient locality in the county, at least once in each year, at such time and place as shall be chosen by the Annual Meeting or the Executive Committee.

#### 6. AMENDMENTS.

This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting, provided that notice of the proposed amendment shall have been given at least one session previous to its adoption.

NOTE.—This form of Constitution, with a few obvious alterations, will answer for City, Town or Township Associations. It is respectfully urged that a Constitution, however good in itself, is useless unless accompanied with earnest, self-denying, prayerful work.

### HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.

Place.	President.	Date.
1. Kingston .....	Hon. James Ferrier, Montreal (deceased).	Feb. 11, 12, 13, 1857.
2. Hamilton .....	Rev. W. Ormiston, D.D. ....	Sept. 5, 6, 7, 1865.
3. Montreal .....	Sir J. W. Dawson, LL.D., F.R.S., F.G.S. ....	" 4, 5, 6, 1868.
4. Toronto .....	Rev. F. H. Marling .....	Oct. 8, 9, 10, 1867.
5. St. Catharines ..	D. W. Beadle .....	" 6, 7, 8, 1868.
6. Belleville .....	Hon. Billa Flint .....	" 12, 13, 14, 1869.
7. Galt .....	Hon. James Young .....	" 11, 12, 13, 1870.
8. London .....	Alfred Rowland .....	" 10, 11, 12, 1871.
9. Montreal .....	Rt. Rev. Bishop Bond .....	" 15, 16, 17, 1872.
10. Toronto .....	Daniel McLean .....	" 21, 22, 23, 1873.
11. Brantford .....	Judge Jones .....	" 13, 14, 15, 1874.
12. Hamilton .....	William Edgar .....	" 12, 13, 14, 1875.
13. Belleville .....	William Johnson .....	" 10, 11, 12, 1876.
14. Guelph .....	Ed. W. McGuire, M.D. ....	" 9, 10, 11, 1877.
15. Peterboro' .....	J. Frith Jeffers, M.A. ....	" 8, 9, 10, 1878.
16. Toronto .....	Hon. S. H. Blake, Q.C. ....	" 7, 8, 9, 1879.
17. Brampton .....	J. W. Beynon, Q.C. ....	" 24, 25, 26, 1882.*
18. Cobourg .....	D. C. McHenry, M.A. (deceased) .....	" 23, 24, 25, 1883.
19. Brockville .....	John M. Gill .....	" 21, 22, 23, 1884.
20. Stratford .....	J. J. Crabbe .....	" 20, 21, 22, 1885.
21. Hamilton .....	George Rutherford .....	" 26, 27, 28, 1886.
22. London .....	William Bowman .....	" 25, 26, 27, 1887.
23. Kingston .....	Abraham Shaw .....	" 16, 17, 18, 1888.
24. Toronto .....	J. K. Macdonald .....	" 22, 23, 24, 1889.
25. Brantford .....	W. N. Hossie .....	" 28, 29, 30, 1890.
26. Ottawa .....	Alex. Mutchmor .....	" 27, 28, 29, 1891.

\* There was no Provincial Convention held in the year 1880, and in 1881 the usual Annual Convention gave way to the Third International S. S. Convention, which was held in the city of Toronto, 22nd, 23rd and 24th June, and presided over by Hon. S. H. Blake, Q.C.

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**Sabbath School Association of Ontario.**

**REPORT**

OF THE

**TWENTY-SIXTH**

**Provincial Sabbath School Convention**

OTTAWA, ONT., 27th October, 1891.

The Twenty-sixth Annual Convention of the Sabbath School Association of Ontario assembled in Knox Presbyterian Church, Ottawa, at 2.30 p.m., Mr. L. C. Peake, Chairman of the Executive Committee, in the chair.

The proceedings were opened by the singing of hymn 56, "Lord, I hear of showers of blessing," and Rev. Dr. Ryckman read 1 Timothy, 1st chapter; after which forty-five minutes were spent in prayer, offered by various delegates.

Mr. H. P. Moore, Minute Secretary of the last Convention, was asked to take the Minutes, until the Nominating Committee should name a permanent Secretary.

The CHAIRMAN—Dear brethren and fellow workers, we have gathered together this afternoon after another year. Many of you here to-day were with us last year in Brantford, and I need scarcely remind you of the facts which have been alluded to already in some of the prayers offered; of the benefits which have come to us as delegates and as officers of that Convention, through the exercises thereof. That Convention gave a peculiar key-note to the work of the past year; peculiar because it was unique. Many of you will recollect that at the evening meeting, the last session of that Convention, what a thrill went through the audience when it was announced in connection with a subject that had been attracting a good deal of attention—that of missionary work, or extension work we may perhaps more properly term it, in the more sparsely settled parts of our country—that a young lady, a leading primary teacher, had offered her services for the Master during the coming summer. That was really the key-note of the extension work of this year. Providential interposition

prevented the carrying out of the offer made by that young lady, but the seed had already been sown. Suffice it to say now, that as a direct result of that offer, some eleven or twelve of our best workers and most prominent men in connection with the various churches in this Province gave themselves for missionary or extension work during the past summer for various terms of from one to three weeks, and the results of these tours will be laid before you by some of the brethren themselves verbally, while a more detailed report will be presented in a permanent printed form. In addition to this, another line of work was pretty thoroughly discussed, as to the best method to be adopted for carrying out the work of organization in our Province. Some difference of opinion existed and was manifested, as to what might be the best methods for carrying out the work, but as to the desirability or necessity for it, there was no difference of opinion. As a result of that discussion, the work of organization received a great impetus, and you will be informed through the report which will be laid before you to-morrow, of the actual work of organization during the past year; which is fully equal, and I think I should not be going beyond the bounds, if I say that I think it is more than equal to the entire similar work of the last five years. We do not take any credit to ourselves for this work, we give God the glory. The work has been greatly blessed, and we have every reason to believe that God's blessing will rest upon the efforts which will be put forth during the coming year, and, granted that our efforts will be equally successful, we shall be able to meet you next year and pronounce our Province fully organized, in other words, a "Banner Province." We have on our programme a number of topics of peculiar interest to our work. In the preparation of the programme the Committee has been very anxious that more time should be given to discussions on the floor of the house. Complaints have been made from time to time in this regard, and a considerable reduction in the number of topics to be presented to this Convention will be found upon comparing the programme with former ones, the intention being that more time shall be devoted to general discussion. Now, that means that the opportunity will be in your hands to make this Convention a great deal more interesting than any have been in the past. Will you take advantage of it? As these subjects come up from time to time, will you get ready to discuss them? Now, to facilitate this, the Committee has had printed a number of slips which you will find in your pews. If any delegate wishes to ask a question or bring any particular topic before the Convention for discussion, kindly write it on one of these slips; and if you have none there, you will find plenty up here. Make use of these slips if you wish to make a pledge or contribution to the funds of the Association. As the sessions of this Convention go by, there will be many here who will want to have a part in the work which is being done by this Association, and who may not have another opportunity to make a personal

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contribution. Another thing I want to say, and I might say it here : A report of this Convention will be issued as usual. You will find a place on these slips for the insertion of your name for any number of copies of this report that you may wish. It is a matter of great importance to you. There is no source of Sunday School information which is so replete with interest as the report of our Sabbath School Conventions, and I advise every teacher who is present here, not only to secure a copy for him or herself, but to do all he can to place these reports in the hands of fellow-workers in the various Sunday Schools.

Now, I do not propose to take up much of the time of this Convention just now. It will be necessary that we appoint a committee who will nominate the permanent officers of this Convention, and I beg to nominate as that Committee : Mr. R. J. Score, Toronto ; Rev. J. W. Rae, Acton ; Dr. W. T. Harrison, Keene ; Mr. A. Mutchmor, Ottawa ; Mr. J. Frith Jeffers, M.A., London, Mr. President Hossie, Brantford ; Rev. John Wood, Ottawa, and Mr. Alfred Day, General Secretary. If these gentlemen will retire at once and bring in their report during the exercise of the Convention, we shall be glad.

The motion being put, it was agreed that these gentlemen should serve as a Nominating Committee.

The CHAIRMAN—I am very glad that we have with us from year to year those who have been prominent in our work during the past years. Last year we had with us three of our ex-Presidents. This year I don't know how many more we have with us ; but we have our esteemed President of the last Convention, Mr. Hossie ; we have also Mr. Jeffers, another of our ex-Presidents, and I hope we shall have others here to-night. We hope to hear from these brethren, and have something specially interesting from Brother Hossie, who has been in labors more abundant during the year. This afternoon, as you will see by the programme, we shall devote the greater part, if not the whole, to receiving reports from the various counties that are represented in our work. We have asked the Executive of the various County Associations to empower their representatives to come here and speak for these counties, and we are greatly in hopes that the counties as they are called will respond promptly. I want to say one thing here that will apply throughout the sessions of this Convention. We have provided for a stenographic report and it is of very great importance that we have the names of speakers, and I will ask that you announce your names before beginning to speak, so that the report may be a complete one. I shall now call for the responses from the various counties.

The CHAIRMAN—County of Brant ?

Rev. WRAY R. SMITH—I am here to represent Brant County, and have to say that it maintains its place. Our county has a population of 36,400. We have 115 schools in the county with a membership of 11,731. The average attendance is 7,068. During

last year there were about 500 pupils from these Sunday Schools added to the membership of the various branches of the Church. We have one school on an average for every 316 inhabitants of that county, and an average of 102 for each one of these 316 schools; that is, taking it all together, nearly one-third of the inhabitants of the county of Brant are identified with our Sunday Schools, either as teachers or pupils. When we compare ourselves with others who have done better, we find in the State of New Jersey they have 55 per cent. in the Sunday School, and one county in that State has 75 per cent.; we have no reason to complain, and we are determined still to go on. You will find that Brant County will be prepared to take its position again this year. The amount appropriated for the Society this year is \$80.

The CHAIRMAN—County of Bruce? Carleton? I think we should say, right here, that the county of Carleton is not completely organized. This was one of the counties in which our General Secretary spent some time during the early summer. A number of conventions were held in the southern townships of the county, but the "missionary tour" coming on immediately afterwards prevented the completion of the work. I think we can safely promise that this county will be completely organized in a very short time. At the same time, if there is any authentic report we shall be glad to hear it. Is there any representative from the County of Dufferin? Dundas?

Mr. IRWIN HILLIER (Dundas County)—We have forty-two Sunday Schools, with 338 teachers and 3,322 scholars. Average attendance of 2,260.

The CHAIRMAN—Any special features of encouragement in the work?

Mr. IRWIN HILLIER—We think that the last convention was the best we have had. The enthusiasm in some parts of the county has increased, and we hope to have a fuller and more complete report next year. We know there are a number of schools that have not yet reported and have not as yet sent delegates to the County Convention. During the year we propose to hold meetings in these districts and hope to have them fully in line.

The CHAIRMAN—County of Durham?

Mr. P. TREBILCOCK—I represent the West Durham Association. That is, we are a separate constituency, and therefore I represent only the western part of the county of Durham, known as the West Durham Association. The Association in our county has been in existence some five years. It has not accomplished all the Executive would wish, still we are growing somewhat. We have, I think, about thirty-seven schools in connection with our Association. We hold yearly conventions, and these conventions have proved seasons of interest and instruction. We have been helped very much by the presence of our General Secretary. We tried a short time ago what,

for want of a better name, I will term Normal Institutes. We have brethren passing out from time to time into the various schools in connection with the Association, helping the teachers, and in this way have worked up considerable interest. Mr. Chairman, what we want is to place the Executive into closer touch with the schools under its charge; and if any information can be given to the delegates from the West Durham Association by this Convention, I am sure we shall be very glad. The members of the Executive are either from the pulpit, or professional men, or from the merchant's desk, and are all busy men. They are also all engaged in Sabbath School work, and can scarcely be spared from their respective schools. Now, if some means can be adopted in connection with that kind of work, I am sure we shall be very thankful to this Convention. I might say, we promise this year \$30. We are somewhat richer this year than last.

The CHAIRMAN—Is there anyone here representing East Durham?

Rev. FRANCIS JOHNSON—Last week, on my circuit, was held a District Sabbath School Convention, which was very largely attended, and we had a very delightful and profitable time. It strikes me very forcibly that it would be in the interest of the work if your General Secretary could find time to make us a visit. I think that there might be a very good and extensive work done there. I represent six schools in my own circuit. Our teachers and office bearers are earnestly doing what they can, but I think that they would be very much benefited if they were brought into closer connection with our Association.

The CHAIRMAN—County of Elgin?

Rev. THOMAS WILSON—I have no statistical report to give of the work done in the county of Elgin. Our County Meeting was not held until last Thursday, and no facts have been placed in my hands, any more than general information, in regard to the work there. In former years the convention was held in the city of St. Thomas, that being central. This year we departed a little from that order, and I think it was a good thing; and, instead of meeting in St. Thomas, we decided to meet in the western part of the county, and in the eastern part. We are prepared to pledge ourselves to give this year the sum of \$50 towards provincial work. I might say, that before the next meeting, we will be able to report the county fully organized.

The CHAIRMAN—That is the sort of report we want. Is there anyone here representing Essex County?

Rev. S. G. LIVINGSTON, B.A.—Our county was organized about three months ago by President Hossie and Rev. Wray R. Smith, and in the last three months we have accomplished a great deal. I have a very full report to make, although no forms were sent us. We have a very efficient Secretary, who made up an excellent form; and I shall be glad to place it in the hands of the Executive, that they may adopt it. Our county is divided into several districts; each of these

districts holds a local convention during the month of September. The county has been fully organized in the last three months. We have a population in the county of Essex of 55,545; about one-half of the population is Roman Catholic. The majority of the people in our district are French. In the month of October we held our county convention; it was a very sensible and enthusiastic one. In the brief time allotted to me, I cannot give you the full statistics that I have here, but shall be very glad to place them in the hands of the Secretary when I am through. I will simply give you the totals: Number of schools in the county, 72; number of teachers, 565; number of scholars, 5,256; average attendance, 3,786; average attendance of scholars, officers and teachers together, 4,314; number of scholars who are members of the Church, 913; number of scholars who joined last year, 228; number of schools holding weekly teachers' meetings, 5; number of schools holding monthly teachers' meetings, 3; contributions for missionary purposes last year, \$319.26. Our President, Mr. John Martin, of the County of Essex, is one of the best Sunday School workers in the Province of Ontario. (Applause.)

The CHAIRMAN—Any representative from Glengarry? Grenville?

Mr. S. CHALMERS (Grenville County)—I am pleased to present the first report from our county; it is not as full an one as I would like, but it is our first, and we will improve. We have been organized two years, and have held two conventions, which were successful. We have in the county 53 schools, 347 teachers, 2,480 scholars. We will contribute \$20 toward this Association. Now I do not want you to think that this is all we can do, because I know that Grenville will do a great deal better than that by and by. I think if the work of the Association were better known, we should have a much larger amount to present to this meeting. We hope you will accept it as a forerunner of better things. We purpose being organized into townships this winter, and we think that will be a great help to us in doing our work. We have many good workers now in the county. Some brother was claiming that his city had the best President, but I think we have the best. He is spending a great deal of his time in visiting schools throughout the county, which is productive of much good. I think when we get fully organized we shall do much better work.

The CHAIRMAN—County of Grey? One of our best counties. County of Haldimand?

Rev. J. H. ROBINSON—Haldimand is one of the oldest organized counties—one of the "Banner Counties." We had an enthusiastic County Convention. The county is divided into six districts, four of which report at the County Convention, and hold regular meetings, and some of them furnish reports more elaborate than the extensive one recommended here to-day. The districts appointed one or more pastors, who have done their work well, have visited the different schools, and strongly recommend Normal Classes. There are about ninety schools.

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Arrangements are being made in some of the villages for Normal Classes. We expect to be able to give a better report next year. Arrangements are already being made for District Conventions, and we expect to have the six districts all in working order and reporting next year. We were authorized to guarantee \$40 for the Provincial fund. One point I might mention, is the increasing interest taken in missionary work by some of the schools. In our school, I believe, one Bible Class has sustained a missionary in the Northwest Territory for six months.

The CHAIRMAN—The County of Halton ?

Mr. R. D. WARREN—The county of Halton, of course, is the "Banner County" of the Province. The county has been organized for thirty-two years, and during the last eight or ten years especially it has been better organized than ever before, and has become more efficient in the work. We have regarded, during the last seven or eight years especially, the office of Statistical Secretary as one of the most important in the Association. We have therefore been particular to select the best possible man we could get for this position, and the result is that to-day we are able to state that ninety per cent. of the schools in the county report to the County Convention. It is doubtful, I think, if any other county in the Province can make a better report along this line than this. I have the statistical report in my hand here. We have had it printed the last two years in full. It is something on the line of the report required by the Provincial Association, only there are some additions to it that make it, probably, better than the one provided by the Association. We have 51 schools, 552 teachers and officers, 4,425 scholars, and 155 scholars united with the Church during the year. For all purposes, \$1,510 were raised, and \$550.87 for missions. The Executive have instructed me to say to the Convention that \$50, as usual, will be paid to the funds of the Provincial Association.

The CHAIRMAN—County of Hastings? The North Riding of Hastings has been organized during the present year; is there no one here prepared to report for it?

Rev. JOHN McEWEN—I can report on behalf of Hastings, that they held their Annual County Convention, and North Hastings, as was manifest from the reports of that convention, is getting on very well. As to the financial condition, what they offer or mean to offer, I am not in a position to say.

The CHAIRMAN—County of Huron? I know there ought to be a report from Huron, because I attended the convention there myself, so did Brother Day. The report was handed to Mr. Kerr, of Seaforth. I don't know whether he is present or not. We will pass that in the meantime. There is a report somewhere and we must try and get it.

The CHAIRMAN—County of Kent?

Mr. M. HOUSTON—I don't know whether our Secretary is here

or not. He and myself were appointed delegates to attend this Convention and he reported that he intended to be here. Why he is not here I do not know. Our first attempt at anything in the way of a Sabbath School Association was last summer, when Mr. Hossie came to Chatham, and an Association was formed there. The Chatham Association Secretary obtained from the ministers in the town the number of schools belonging to the different denominations in the county, and wrote to the Secretaries for reports. Then there was a meeting called for the organization of a new Association on the 21st of July. I was unfortunately absent, as on that day the annual excursion of the Sabbath School to which I belonged took place, so I cannot say as to what was done further than that officers were appointed, the Rev. W. H. Butt being chosen as President. Subsequently there was a convention held in Chatham last September. All of the townships are not yet organized, but the President hopes to have them so this winter. The plan they have taken there is to organize all of the townships into districts, except a few small ones which will be grouped two together. We hope the work will be carried on this winter. We trust by next year that we will be able to say that all of the townships are organized.

The CHAIRMAN—County of Lambton?

Rev. J. CAMPBELL TIBB, B.D.—I might say that we are *the* "Banner County," having a larger attendance than any yet reported. We have good officers, though I am sorry you have not a specimen before you. We have 126 schools, 8,500 scholars and 850 teachers. Those who are familiar with public schools will know that our schools are pretty well covered when I say that there are only 193 public school teachers in the county. There are 17,000 children of school age; we have only 8,500 in the Sabbath School. There is a great leak somewhere. Can any one tell us how we can stop that leak? Halton has more than the average. Those of school age in Halton are about 6,900 and they have 4,400 of these in the school. We have in our county four schools, that I know of, which are supporting missionaries; one supports a missionary in India, one in the Northwest, and another gives \$200 to the missionary cause. We held a convention in Sarnia on the 13th and 14th, and I wish some of you could have seen what a large gathering we had. We organized for local work and divided the county into six districts. We shall next meet in Petrolea, the oil region. We tender to the Provincial Association \$40.

The CHAIRMAN—County of Middlesex? The President of that county is in Committee now. We will pass it for the present.

The CHAIRMAN—County of Lanark? Another of our Eastern counties. County of Leeds? This is another of the counties which is not yet organized.

The CHAIRMAN—Counties of Lennox and Addington?

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Mr. S. GIBSON (Napanee)—Lennox is in a fair way of being one of the "Banner Counties." We had a very successful convention in Napanee, for the county of Lennox, this month. At the last convention I was the only delegate for Lennox, but I think we are in a fair way to have a good representation—at least twenty delegates, at the convention to be held this week. It is our determination to have the county fully organized before the close of this year.

The CHAIRMAN—I think this organization of the county of Lennox is the outcome of what may be expected every time, when you put live men in connection with live men—something is sure to follow. Brother Gibson was in attendance at the International Sunday School Conference at Chautauqua in August, and came back enthusiastic, put his shoulder to the wheel, and you have here the result.

The CHAIRMAN—County of Lincoln? I have a telegram placed in my hands from the county of Lincoln, from Mr. G. W. Hodgetts: "Sorry I cannot be with you. Lincoln organized all but two townships. St. Catharines Association guarantees \$30 next year."

Rev. Dr. BARRASS—I might say in connection with the county of Lincoln, the Rev. Mr. Rae, of Acton, and myself were deputized to go up there and try and organize. Mr. Rae had the engineering of the work. I was simply a boy to do what I was told. I think he did very well, and I did middling. We succeeded in reorganizing the Association in the city of St. Catharines, and, as has been stated in Mr. Hodgetts' telegram, all are organized with the exception of two townships. These would also have been organized had it not been that the people of these townships were so kind to their pastors; when we reached there they were all off on their holidays, and we could not get any word as to when they would return. Arrangements are under way, however, for conventions to be held, and these townships will shortly be organized.

The CHAIRMAN—County of Norfolk?

Mr. A. J. DONLY—Norfolk has 27 Baptist schools, 7 Episcopal or Anglican, 42 Methodist, 8 Presbyterian, and 11 Union; 95 schools in all, and everyone of them reports. Last year I told the Convention at Brantford that I hoped to be able to report an increase this year. I am pleased, Mr. President, to be able to do so. We have a report from 95 schools, an increase of 10 over last year; 902 officers and teachers, an increase of 60 over last year; average attendance 736, an increase of 42; 6,844 scholars, an increase of 403; an average attendance of 4,819, an increase of 243. We have 1,390 members of the Church in the schools, an increase of 475; 145 joined the Church during the year just closing, an increase of 33. Eighty-eight schools of the 95 use the International lessons; 23 schools of the 95 hold teachers' meetings weekly. We have 51 of the schools contributing to benevolent objects; amount contributed this year \$356, an increase of \$70 over last year. This is our first year's contribution to

the funds of the Association. We contribute the sum of \$50, and promise to do that at least, and perhaps better, for the coming year. Fifteen schools sent delegates last year, the previous year only four; thirty-three sent delegates to the County Convention, previous year not organized. The townships are all organized. They have held their conventions, except one township, and that will be held before the close of the year. A County Convention has been held since the last session, and every school in the county been visited. By the report of the Minister of Education, the number of scholars that have entered our schools in the county, both high and public schools, is 8,375; average attendance, 47.4 per cent. The number of scholars that have been entered on our rolls in the Sabbath Schools is 70.43 per cent. I mention this, Mr. Chairman, for the reason that it has been said that there is not as good an attendance in the Sabbath Schools as in the public schools.

The CHAIRMAN—Now, brethren, let us have a better report than that if you can. County of Northumberland? Have we no report from Northumberland?

A DELEGATE—All the Executive can say in regard to this county, is that they will do their very best to have a report next year.

The CHAIRMAN—North Ontario?

Rev. W. G. HANNA, B.A.—In North Ontario there are 80 schools, 800 officers and teachers, 7,000 scholars, average attendance, 3,800; amount paid to the Provincial Association last year, \$25; and be sure we will guarantee that much this year. The County Convention was held in North Ontario last December, at which the General Secretary was present, and, although it was held in the midst of a blinding snowstorm, it was well attended. The subject for consideration was "Normal Class" work, and I hope this Provincial Association will draw attention to that special subject, because many teachers have attended this Convention in order that they may learn something in the way of their own special work.

The CHAIRMAN—South Ontario?

Mr. C. E. MARQUIS—South Ontario, although not a Banner County, is well on in the work, and holds its conventions each year. Last year the convention was held in the village of Pickering, and a more enthusiastic or better attended convention, I never saw. One township is thoroughly organized—the township of Pickering—and holds its convention each year in the month of June. The two towns of Whitby and Oshawa were organized during the present year. In South Ontario, we have 45 schools, 3,680 scholars, 480 teachers and officers, average attendance at schools, 2,460; average attendance of teachers, 416. We have 230 scholars who are members of the different churches; 80 scholars joined the church during the year. Nearly all the schools use the International lessons. Twenty-one schools contribute to missionary or benevolent work, and raised last year, \$329.06. Four schools hold regular weekly

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teachers' meetings, for the study of the lesson, all the year round, and one, part of the year. This is something that is being talked over in our work, and we are endeavoring to get all the schools to hold these meetings for the study of the lesson. South Ontario has been organized for twenty-five years. We will tender the Provincial Association this year, \$25.

The CHAIRMAN—County of Oxford?

Mr. T. T. BROWN—I have no statistical statement to lay before you, Mr. President, but I have much pleasure in saying that there is a steady advance in the Sabbath School work in the county of Oxford; our attendance is increasing and a deeper interest, generally, taken by the officers and teachers. We have advanced in missionary work, have sent to our Secretary, I think, some \$77, and there is \$25 to follow. We have also contributed a large quantity of books and papers for Muskoka. The county is not entirely organized, but we expect that will soon be accomplished. I have visited some parts of the county on my own responsibility, and have not failed to comply with any invitations I have had during the year to attend conventions, and those at which I have been present have been of the most excellent character I have ever had the pleasure of attending. The towns of Tilsonburg, Woodstock and Ingersoll, will no doubt be organized by the time our annual convention is held, which will be in November. I am authorized to say that \$50 will be paid to the Provincial Association.

The CHAIRMAN—County of Peel?

Mr. N. STEEN—Peel has been unreported since the Kingston Convention in 1888. During that time only one convention was held, owing to the fact that our President-elect removed from the county. We are pleased to report a healthier condition this year. The last annual convention was the most successful in its history. I have to add, further, that the old debt to this Provincial Association has been wiped out. I will just say, that it has not been wiped off yet. I offered the \$100 to Brother Woodhouse, but he was too busy to take it. (The CHAIRMAN—If he is too busy, hand it to me). We promise \$50 for the next year. There are about eighty schools in the county. We have a temperance pledge; but as this is the first year, we cannot report as to the success of the movement. We believe it will be successful, and conclude, believing that our county will soon be first in the "Banner Counties."

The CHAIRMAN—County of Perth?

Mr. R. R. GOULDING—We are not so old as either South Ontario, Grenville or Lambton, but according to the reports, so far, we come next. We held last year our twenty-third annual convention. These conventions have been held every year for twenty-three years. They have always been enthusiastic and each one was better than the others. During the last year Stratford has been permanently organized. The Association held its first convention on the 13th of

October. Our county contains 118 schools, which is an increase of twenty-seven more than reported last year. I do not claim that this is an increase altogether in the schools, but an increase in the reports. We have in the county 118 schools, 1,371 teachers and officers, and 11,112 scholars. In 1890 we paid the Provincial Association \$50. This year we have only been able to pay \$25. Stratford is included in that report.

The CHAIRMAN—County of Peterborough?

Rev. JOHN McEWEN—Peterborough is not a banner county, but Peterborough is organized, and during the past year has added to her organization three additional townships. In some townships her population is very scattered, and the churches are not able to support themselves. Missionary work was done in these townships at the instance of the County Executive. The County Convention was held, and the Township Conventions have been held. With a view of doing some missionary work in the adjoining county of Northumberland, which is unorganized, it was decided that the next County Convention be held in the village of Hastings, which stands on the line between the two counties. The County of Peterborough hitherto has been able to give \$50 a year to the Provincial Association. This year we promise \$60.

The CHAIRMAN—County of Prescott? Another of our newly-organized counties.

Mr. A. McINNES—Our county has been newly organized. Since the organization we have had one convention, about two weeks ago. Our Secretary was expected to report, but so far he has not made his appearance. He may be here before the Convention is over. The county will give \$30 for the Provincial Association.

The CHAIRMAN—County of Prince Edward?

Mr. W. BOULTER—I regret, Sir, that the statistical report is not here. It was to have been given to me yesterday by the Secretary. I will say this, that the county, I believe, is pretty thoroughly organized. The township Associations, I believe, are fully organized. We had a very good convention last week. I am not going to claim to be a banner county. I don't know exactly what the county promised last year, I think it was either \$40 or \$50. (Mr. WOODHOUSE—\$50). I think it was \$40, but if you say \$50 we will make it that. I am very much pleased to see so many here to-day. We are glad to hear so many good reports.

The CHAIRMAN—County of Renfrew? I suppose we may scarcely expect a report from there. This is another county that is in the process of being organized.

The CHAIRMAN—County of Russell? Another of the newly-organized counties. Any one to speak for Russell?

Rev. J. McCARTER—There was a meeting held with a view of completing the county organization. Every township, I believe, is now organized and they are very enthusiastic.

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The CHAIRMAN—County of Simcoe?

Mr. M. S. BEGG (Collingwood)—The total attendance of scholars in our county is 3,558; average attendance, 2,337; average attendance of officers, 334; number of scholars in connection with the Church, 417. Of this number 149 are reported as having joined last year. I have this suggestion to make—personally—that printed schedules be provided for making reports. A very much more accurate report can be had in this way than by the present means.

The CHAIRMAN—Will you allow me to say in this connection that it has been the custom in past years for this Association to compile statistical reports only once every third year previous to the meeting of the International Convention, and hence the absence during intervening years of any forms for statistical reports. The reports the brethren are giving us to-day are just exactly what we want.

The CHAIRMAN—County of Stormont?

Mr. IRWIN HILLIARD—They reorganized their County Convention a few weeks ago. Although I am not from that county I attended the convention there for the purpose of taking steps towards reorganization. I see from the papers there that they have reorganized their County Convention on a very good basis.

The CHAIRMAN—County of Victoria? Waterloo?

Mr. R. T. WILLIAMS (Waterloo County)—I regret to say that no report has arrived, but I expect it will be here—probably to-morrow. The County Convention will be held next month. Our town (Galt) is organized, and we hold a convention of the town organization every three months.

The CHAIRMAN—County of Welland?

Mr. DAY—Welland will be here subsequently.

The CHAIRMAN—Wellington?

Rev. L. W. THOM—Mr. President, our Association is in a very excellent condition. Some four or five years ago it was in a very sickly condition. It had been in existence for some twenty-two years, but had got very sickly, and we thought something must be done in order to stir up our people and get them to contribute. We commenced at once with the townships, and organized one after another until last year reported eight out of the twelve organized. This year eleven of the townships are organized and we have held annual conventions. Now we have no difficulty in getting funds for the Provincial Association and for our own associations. I would advise counties here that cannot promise anything to the support of the Provincial Association to organize, and that will give life to your association. I might say, I am not reporting for the City of Guelph. It has a separate organization. We have teachers and officers, 875; schools, 92; Church members, 705; number of scholars on the roll, 5,843; average attendance in 1889, 2,782; number of scholars united to the Church last year, 183. Money raised for Sunday School

purposes, \$2,733.31 ; for missions, \$1,035.04 ; benevolent purposes, \$56.83 ; contributions for Association, \$67.50.

The CHAIRMAN—County of Wentworth ?

Rev. T. A. MOORE—At the last Provincial Convention at Brantford we had no County Association. There was a flourishing Association in the city of Hamilton, which continues to-day, and for which, Mr. Morris, who is present, will report by-and-by. There was also a flourishing association in the united townships of East and West Flamborough ; but some of us who attended the Provincial Convention last year decided that these things, as far as Wentworth was concerned, ought not so to be. We went to work, and before many months had gone by we had a County Association, which was formed in January last at a convention held in the city of Hamilton. We had a very enthusiastic meeting. The County Executive, that was then formed, immediately commenced arrangements for organization of the townships of the county, and, with the assistance of the General Secretary, Mr. Day, went from township to township, organizing, so that to-day we have the pleasure to report the Sabbath School Association in the county of Wentworth, in each of the townships of the county, as well as the one that has been in the city of Hamilton for many years. We feel that we are flourishing and that everything is very encouraging in that section of the Province. Several of the townships hold monthly institutes, travelling about from point to point in the township, so that the teachers and officers of the schools will have the benefit of these institutes. We are now arranging for our second annual convention, which will be held during the first week in December.

The CHAIRMAN—County of North York ?

Rev. J. W. BELL—We have in North York eighty-four schools and 566 teachers. This eighty-four does not, I think, include all the schools. Teachers and scholars, 6,160. Total number of young people between five and twenty-one years of age from the North Riding of York, 7,413. The percentage of these young people who attend the Sabbath Schools is 5,600. In our Conventions we have been assisted very much by the General Secretary of the Provincial Association. We have been enabled during this past year to organize one Township Association. We are very much behind in that respect. We have also been able to carry the work into Africa, and have organized a Township Association for the county of Simcoe. I am not informed as to the number of schools making contributions for missionary purposes or other matters, but I understand there are four schools in our riding who are supporting missionaries, and one union school in the rural part of the county is supporting a pupil in India. Last year we paid to the funds of this Association \$125. I am authorized to promise that we will pay the same this year. I am Vice-President of the East York Association, but am not authorized to make a statement.

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The CHAIRMAN—Thirty reports have been presented here to-day. Such a thing has never occurred in the history of this Association, and the reports are more like what we want than anything we have had before. We will now receive the report of the Nominating Committee.

Dr. HARRISON—Your Committee, Mr. President, used all the information they had at their service in order to make the selection as judiciously and as representative as possible, and they submit to this Convention the name of Mr. Alexander Mutchmor, as the incoming President; and as Minute Secretaries, Mr. H. P. Moore, and Rev. J. C. Tibb, B.D. Business Committee:—Mr. J. F. Jeffers, M.A., London, Chairman; Revs. John McEwen, Lakefield; W. G. Hanna, B.A., Uxbridge; C. W. Watch, Oshawa; George Scott, Minden; John Wood, Ottawa; J. H. Beatt, Cumberland; Wm. Moore, D.D., Ottawa; D. Macallum, Maxville; G. M. W. Carey, Ottawa, and Messrs. W. N. Hossie, ex-President, Brantford; M. S. Begg, Collingwood; R. D. Warren, Georgetown; A. J. Little, Guelph; R. J. Score, Toronto; A. L. Morden, Q.C., Napanee; James Gibson, Ottawa; and L. C. Peake, Alfred Day, and J. J. Woodhouse, of the Executive.

Mr. PEAKE—You have heard the report of the Nominating Committee. All in favor of the adoption of this report, please signify in the usual way.

Report adopted.

Mr. PEAKE—I wish to say that I have had placed in my hands, from the Deputy Head and Director of the Geological Survey Department of Canada, a very cordial invitation to the delegates to visit the Museum of that Department.

Rev. J. McEWEN—I have also a letter from the Secretary of the Young Men's Christian Association, inviting the delegates to their building, and to their well-kept Reading Room, corner Queen and Connor Streets.

The meeting was dismissed with the benediction by Rev. Dr. Barrass.

TUESDAY EVENING, October 27th.

The Convention assembled at 7.45 p.m. Mr. L. C. Peake in the Chair.

The services were opened with singing, followed with prayer by Rev. John Wood.

The CHAIRMAN addressed the Convention as follows: Fellow-workers in the Sunday School, the moment has come when it is my duty, and it is to me a great pleasure, to hand over the conduct of the proceedings of this Convention to the gentleman who has been selected and elected this afternoon as the President of this Convention; and as we have a full programme for you to-night, and you have not come here to listen to an address from me, I shall, without further parley, introduce to you the President-elect of the Ontario Sabbath School Association. I have had the pleasure of introducing several of the brethren who have occupied this chair, but it gives me peculiar pleasure this evening to introduce the President of this Convention. To a large portion of you, he is more familiar than I am, but to a great many, like myself, who have come from a considerable distance, he is known but very slightly. I now introduce to you Mr. Alexander Mutchmor, President-elect of the Ontario Sabbath School Association for the sessions of this Convention.

Mr. MUTCHMOR—*Christian Friends*, I thank you with all my heart for the honor you have done me in electing me President of this Convention. I consider it the highest honor you could confer upon me. Even in this, the Capital of the Dominion, *our* Sovereign is not only "Head of the Church," but King of Kings and Lord of Lords. I do not feel myself qualified for the position, and therefore look up for wisdom, guidance, and grace from the Master of Assemblies. In June, 1871, we held a very enthusiastic and successful Convention of the Ottawa Valley Sabbath School Association, at which I occupied the same position as I find myself in to-night. This, however, is the first Provincial Sabbath School Convention ever held in Ottawa. I sincerely hope it will not be the last. Relying upon Divine guidance, the aid of the Holy Spirit, and your Christian sympathy, forbearance, and prayers, again thanking you, I will try to do the best I can.

The audience I see before me to-night renders the semi-apology on behalf of the Sabbath Schools in similar gatherings many years ago quite unnecessary. The question has been asked, "What is the Sabbath School?" and probably no better answer can be given, than that made in a little book written by a brother now present—the Rev. John McEwen—entitled "Presbyterian Normal Class Teacher." I would be glad to see a copy of this book in the hands of every pastor, superintendent, teacher, and parent in the country. As I want to be brief, with Brother McEwen's permission, I will abridge my answer as follows: "The Sabbath School is the Church, through its active

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members using their best efforts to put the Gospel of the Lord Jesus Christ into the hearts of its children in the Sabbath School and Bible Class." Some one may ask, "Do you mean the same Gospel preached from the pulpit?" Yes, the very same; feeding the babes in Christ with the sincere milk of the Word that they may grow thereby, and the older ones filling *them* with the finest of the wheat. Honorable Judge Haliburton, *alias* Sam Slick, is responsible for the saying, "Human nature will out." It may be through the fault or weakness of my human nature, but my conviction is that, taking the world over, if measured by the instruction imparted and the thorough grounding in the truth of God's Word, the Bible Class and the Sabbath School are entitled to the first place instead of the pulpit. It has been said any person may preach, proclaim or discourse upon a subject, but no person can teach except some one learns. "Nothing is more absurd," says an eminent English teacher, "than the common notion of instruction; as if science or any other subject were to be poured into the mind like water into a cistern." A teacher's talk is no more teaching than a preacher's talk. Teaching involves and necessitates both a teacher and a scholar, and also a preliminary knowledge by the teacher of that which he is to cause the scholar to know by the aid of his teaching. Where the lesson is taught by question and answer, teacher and scholar confine themselves more closely to the Gospel narrative. The authority is the same in both cases. He that said "Go, preach," also said "Go, teach," and He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers. The good old hymn expresses the prevailing need or want.

"Tell me the story simply,  
As to a little child,  
For I am weak and weary  
And helpless and defiled.

"Tell me the story slowly,  
That I may take it in;  
That wonderful redemption,  
God's remedy for sin."

Take in what? The Gospel of the Lord Jesus Christ, which declares that we are sinners and that Jesus is our only Saviour. Take it in where? Into this heart of mine. Jesus only can save. A man in whose home a Bible had been left by a colporteur, began, from curiosity, to read, and at length became interested, and said, "Wife, if this book be true, we are all wrong." Reading on still more attentively, he said, "Wife, if this book is true, we are all lost." He now became deeply anxious, and reading thoughtfully, said, "Wife, this book is true, and we may be saved, for it tells of Him who is called Jesus, because He saves His people from their sins." The object of this Convention is to arouse, quicken, instruct, and if there

is any best way, we want Brother Jacobs and others here to show us the more excellent way of putting the Gospel into the hearts of our scholars. The question is such a momentous, burning one, that if there is any best way, we all want to know it. The medical men have their conventions, and we can all testify of their great value to mankind. On the principle, that "an ounce of prevention is worth a pound of cure," we know that by educating us how to take better care of ourselves, they have added at least ten years to the average life. I can remember when the doctors bled their patients for fevers, for rheumatism, consumption and numerous other ailments. If they did not know what ailed you, they bled you. Now you never hear of a case; on the contrary, it is admitted that it weakens the system and saps the strength of the patient, or, in other words, the life is in the blood. This is precisely what we teach in the Sabbath School. Sin is the worst and most deadly of all ills that flesh is heir to, and there is only one remedy: "The Blood of Jesus Christ, God's Son, cleanseth from all sin." Surely even the enemies of religion will not dare to question the truth or fact, that the Church and the Sabbath School are far more potent to prevent crime than our Criminal Courts, Reformatories, and Prisons. At the foot of this square, in front of this Church, and in the rear of the City Hall, is the Police Court, where Police Magistrate O'Gara and a posse of policemen administer the law. Who will compare it to the Churches and the Sabbath Schools in eschewing evil, preventing crime, or making better citizens? The Churches and Sabbath Schools do more in a week than the Police Courts do in a year in this direction. Out of the twenty million Sabbath School scholars in the world, America claims twelve millions, besides two or three millions of Sabbath School teachers and officers. We hear about the standing armies of Great Britain, of France, Germany, Russia, and other countries the world over, costing millions of pounds sterling, and the officers and men repeatedly grumbling at the smallness of their pay. The Sabbath School Army is larger than all of them put together—teachers, officers, and scholars—all volunteers of the Lord's Army. The teachers are aptly called the unpaid ministry of the Church, having for their commander the King of Kings and Lord of Lords. Stimulated with the motive of St. Paul: "The love of Christ constraineth us," they march forward to do battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." David said about the sword of Goliath, "There is none like that; give it me." Our Sword of the Spirit may be less harmful for injury, but far more potent for good. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." The battle is the Lord's, not ours. The Lord saveth by many or by few;

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one with God is always a majority. "If God be for us, who can be against us?" If we sow the good seed and water it by our prayers, God will give the increase. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It is "Not by might, nor by power, but by My Spirit, saith the Lord." If each one in this great Gospel Army could only enrol one more during this year, how soon the kingdoms of this world would become the kingdoms of our Lord and of His Christ; and as our noble army increases in numbers and power, the necessity for the standing armies of the world will decrease, and peace, the last legacy of the Captain of our salvation to His sorrowing disciples, will reign the world over. Men will "beat their swords into ploughshares, and their spears into pruning-hooks, and learn the art of war no more."

Another mode of putting the Gospel into the hearts of our scholars is by song. It has been said: "Let me make the songs of the nation, and I care not who makes the laws." A member of Mr. Sankey's singing-class said to him when she was dying, "I am so glad that Jesus loves me. You told us that if we only gave our hearts to Him, He would love us. I gave my heart to Him and He loves me." Said he, "That cheered me more than anything I ever heard, because she was my first convert."

On the last Sabbath of last month, I heard Rev. Dr. Meredith, of Brooklyn, addressing a mission or branch Sunday School connected with his Church, and he related this incident: After the civil war was over, and the soldiers discharged, he went to visit his brothers; and not having any future prospects before him, time got heavy. Though his hands were idle, his mind was busy; all seemed dark within, nothing but black despair ahead; he became desperate and did not know what he might be tempted to do; but just then, in the good providence of God, his brother's little girl, between three and four years old, came skipping out to the barn where he was, singing so full of glee and happiness, "O, don't be discouraged, for Jesus is your friend." It was a new inspiration to him, he realized that he had a friend that sticketh closer than a brother, the light streamed into his heart, and from that moment he was a new man.

Eternity alone can reveal the good accomplished, the work done and souls saved by the Rev. Dr. Meredith, who was himself led to a knowledge of the Saviour by part of a hymn sung by his little niece, not four years old. This address and incident referred to were given at the tenth anniversary of the Mission Sabbath School, Park Avenue and Ellery Street. In 1881, the school was opened with sixty-five scholars in one of the worst and most godless portions of Brooklyn; the children poorly dressed, faces not washed, hair not combed, and the homes they represented almost repulsive to enter. Now, the school numbers 1,300, no less than 87 classes on the ground floor, 26 classes in the gallery, over 100 scholars in the infant class, presided

over by a live superintendent and three assistants; and, as if to remind Dr. Meredith that he owed his conversion to a Sabbath School hymn, I never heard such hearty, enthusiastic singing in all my life, it was really and truly inspiring. A new school room with all modern ideas and improvements was just completed. The scholars were nicely dressed, and looked bright and happy; the whole neighborhood was completely changed; the people, like their homes, comfortable and respectable-looking. Surely the inhabitants may exclaim what changes hath God wrought! "The Lord hath done great things for us, whereof we are glad."

The hymns we sing cannot be helpful in putting the Gospel into the hearts of our scholars unless they contain the Gospel. The stream cannot rise higher than the fountain. I am very sorry to say that a large portion of the hymns used do not contain any elements of Gospel or saving truth. A large number of them with a hop, skip and a jump tune to them, are very pleasing to listen to when all parts of the tune are well sung; but the hymns without the tunes are wood, hay, stubble, instead of food for the soul. "At the bedside of the dying," the "Twenty-third Psalm," "Rock of Ages," "Jesus, Lover of My Soul," "I heard the voice of Jesus say," and scores of other good Gospel hymns that might be named, are of more value to a soul at such a time, than a bushel basket of some of the new hymns now extensively used. I think this Convention affords an excellent opportunity of impressing upon all present, the great importance of using Psalms or Gospel Hymns only, if we desire to "make melody in our hearts to the Lord." In fact, the prayers and hymns should breathe and emphasize the lesson itself, and the Lord Jesus Christ should be in the centre, to whom the entire lesson will point the scholar, like John the Baptist with his disciples: "Behold the Lamb of God which taketh away the sins of the world."

A sermon, Sabbath School lesson, or hymn, or prayer that does not lift the heart and soul of the hearer to Christ, is like a ship in a fearful storm—a rough and heavy sea—without a pilot, a compass, or a helm, no port to make for, and the sun forever hid.

The Gospel must be in the hymn before we can sing it into the hearts of our scholars. With our hearts and voices attuned to sing God's praises here, with how much greater rapture and melody shall we join in the song of Moses and the Lamb: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints." "Let the Saints be joyful in Glory." As one said who was advocating the use of organs in the Church, "Let everything that hath breath praise the Lord."

Faithfulness is necessary to success in teaching the word of God. For he is faithful that promised. God is faithful by whom ye are called; moreover, it is required in stewards that a man be found faithful. "They that are with Him are called and faithful." "Be thou faithful unto death, and I will give thee a crown of life." But there

are those who object to putting this old Gospel into the hearts of children; they want something new. Might they not, with as good reason, say the same thing about what they eat and drink? It is the same old sun that has been shining all these centuries, the same old sun that has melted the snows of so many winters, renewed the verdure of so many springs, painted the flowers of so many summers, and ripened the golden harvests of so many autumns.

Someone may feel inclined to ask: "What does this Gospel in the heart do for our scholars?" It makes them children of God; "heirs of God and joint heirs with Christ." Twenty ministers preaching the Gospel have been identified with Knox Church Sabbath School. I want Dr. MacVicar, when he comes, to notice the fact that Knox Church Sabbath School, Ottawa, is entitled to the palm for supplying students to the Presbyterian College, Montreal; we have two there now; twenty ministers with an average congregation of 500 each, aggregating 10,000, a glorious fruitage. Suppose every Sabbath School represented at this Convention, or say one-fourth the entire Sabbath Schools in the Dominion, were as fruitful in the supply of ministers, laborers would not be so scarce in the fields ripe for the harvest. This Gospel in the heart produces the nine-fold fruits of the spirit, richer, better and more luscious fruit than the grapes of Eshcol. Love, the only description given to us of the name and nature of God. John wrote "God is Love" and "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life;" "Greater love hath no man than this, that a man lay down his life for his friends." Joy; the apostle tells us "Rejoice in the Lord always." And what then? "And again I say rejoice." You see it is all joy. This is what leads up to the joy unspeakable and full of glory.

*Peace*—Ask ninety-nine out of every one hundred persons what they want to make them unspeakably happy, and the answer will be "peace." "The peace of God which passeth all understanding," which is able to keep our hearts and minds in Christ Jesus; peace of mind, peace of conscience, joy in the Holy Ghost.

*Longsuffering*—You have heard of the patience of Job, but it was nothing to the agony in the garden and the ignominy of the cross, all endured for our sakes. "The trying of your faith worketh patience."

*Gentleness, Goodness, Faith*—How many victories and triumphs have been won through faith? The great roll call given to us of the saints, in the 11th of Hebrews, "and their victories were through faith." "Without faith it is impossible to please Him." "This is the victory that overcometh the world, even our faith." By faith we take God at His word, and lay hold of the arm that moves the world. Faith laughs at impossibilities, and says it shall be done.

*Meekness*—Christ says, "Blessed are the meek, for they shall inherit the earth."

*Temperance*—The exhortation is, "Be ye temperate in all things." The one sure remedy for drunkenness is this Gospel of the grace of God in the heart. With Christ in the heart there is no room for intemperance.

Having noticed what the Sabbath School is and what it does to some extent, we will now very briefly notice what it is not expected to do. It is not a substitute for the family, neither is it expected or should it take the place of family training or home and parental instruction. Deut. vi. 6 and 7, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." When God made the promise to Abraham that he should become a great nation and blessed him, He said: "For I know him that he will command his children and his household after him." Timothy from a child knew the Holy Scriptures, which made him wise unto salvation, because he had been taught them by his mother and grandmother. If we want our sons to grow up like trees of righteousness, the planting of the Lord, our sons as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace, we want this Gospel in their hearts.

Parents, this Sabbath School Convention affords us an opportunity of speaking to you on this most important matter. If your souls and the souls of your children were so precious that nothing short of the death of God's own Son could atone for them, and that the precious blood of Christ was the price paid to redeem them, then in God's name, and for your own sakes and that of your children, take the grand old Book in which you will find instruction from the ideal teacher, "who spake as never man spake;" take for your companions the prophets and the apostles; let it be written of you "they shall be all taught of God." Remember what your children with proper instruction and training may become—"Sons and daughters of the Lord Almighty." What better, nobler, higher aspirations than this can they attain? Setting your affections on things above "for your lives are hid with Christ in God." Think of this, Christ in God, one, our lives and those of our children hid with Christ in God, then our lives and those of our scholars become Christ-like, God-like; our lives reflecting the life of the only sinless perfection this world ever saw. We hear a good deal about it these days. I believe there was such a thing and I teach it to my class. What! you a Presbyterian living under the old blue banner, believe in sinless perfection? Yes, almost nineteen centuries ago it left the bosom of the Father, exchanged worlds, came down and lived here for thirty-three years and then exchanged worlds again and went back to glory. Is that all? Yes, the only sinless perfection this world ever saw. And what about all the parental and Sabbath School teaching? Five minutes.

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in heaven will unfold it all. The Apostle says: "And it doth not yet appear what we shall be." Our children will be the coming philosophers, professors, ministers, teachers, railway and bank presidents, and fill all the callings and positions in life after we have passed away and they in turn become the educators of the generations that are to follow. This Gospel of the Lord Jesus Christ in their hearts is the Genesis, the Alpha or beginning of what they need to fit them for any or all of these callings. It is the wisdom which cometh down from above and which is profitable to direct. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come," the better life here, and the glory hereafter, the Omega, the revelation to follow. "And they shall see His face, and His name shall be in their foreheads." "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." And they shall reign with Him forever and ever, "and on His head were many crowns." Yea, a crown for you, a crown for me, a crown for all our children. "Let no man take thy crown."

If this Convention be blessed by God in winning souls to wear crowns in glory, not unto us, O Lord, but unto Thy name be the praise. Amen.

Hymn number 363 was then sung.

The PRESIDENT—The next thing I find on the programme is "Words of Greeting," by Mr. J. Macdonald Oxley.

Mr. OXLEY—*Delegates and members of this Twenty-sixth Annual Convention*, I have the greatest possible pleasure in extending to you "Words of greeting" on behalf of the Sunday School workers of Ottawa, and in doing so I believe I am fully conscious of the importance of the body which I am addressing; for surely I am not overstating the case when I aver that a more representative or influential gathering of Christian workers could hardly be brought together within the borders of our Province. Permit me to say at the outset that it seems as if there was something significant or providential in your coming to our capital, our political capital, at this particular period in its history, when it would appear as though our atmosphere was especially in need of some fresh and purifying breeze (applause), surcharged, as it has been, with slander and innuendo, with scandal and suspicion, and a thousand other noxious vapors. It seems peculiarly appropriate, therefore, that you should come to us, representing, as you do, that which is best and highest in human nature—the work that is done by men and women for their fellow-beings with no thought of reward other than the "Well done, good and faithful servant" of the Lord and Master. Not only do you represent that which is best in human nature, but you also stand for what is best in organized Christian work, and that is the growing spirit of unity among evangelical communions. Whether the corporate union of the different sections of the Church of Christ on earth is desirable or expedient

is doubtless an open question with much to be said on both sides ; but that unity of spirit and sympathy of purpose are of all things most desirable and expedient, there is surely no need of discussing.

In this harmonious and hearty gathering of Sunday School workers from all parts of the Province and from a majority, at least, of the great religious bodies, we have that glorious unity and sympathy most brilliantly illustrated, and it is because of this that you are so cordially welcomed here, where we are more accustomed to representative gatherings of another kind, presenting proof of division rather than unity and of embittered antagonism rather than loving co-operation.

You are welcome, furthermore, because you are people of influence, and here, again, I feel impelled by my acquaintance with things political, to institute another distinction. That word "influence" has come to have rather a sinister meaning in this city. The word has fallen from its first estate and has come to be regarded as the antithesis to right or merit. Whether the end desired be a position in the Civil Service, a promotion in that service, or a contract for a public work, the question the seeker must ask himself, is not so much "what are my merits?" or "how far am I entitled to it?" but "who are my friends at court?" and "what amount of influence can I command?"

In a very different sense do I use the word "influence" to-night. While the influence in the first case is all sought to be exercised on behalf of *self*, the influence that you put forth is wholly on the side of *humanity* and of *God*. We hear much in these days from those who reject the orthodox conception of God and His word ; about the *service of man*, and how high and noble and unselfish is the life of those whose ideal George Eliot has expressed :

" Oh may I join the choir invisible  
Of those immortal dead, who live again  
In minds made better by their presence ; live  
In pulses stirred to generosity,  
In deeds of daring rectitude ; in scorn  
For miserable aims that end with self."

But is not that your ideal too ? Is it not for those very same ends, illuminated by the light of a divine love, that you labor ? If the service of man be so beautiful, so noble, how much more noble is the service of God, which is true service only when it includes the service of man also.

We have had many deliverances of late with regard to the duty of the pulpit in view of the recent revelations in public affairs, which have so shocked the moral sense of the community ; and it seems to be presumed in some quarters that the cure for this lamentable state of affairs lies with the pastors of our flocks. Pardon me, if I venture to suggest that the cure is as much in your hands as in theirs. The assistance the Sunday Schools can afford towards the attainment

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of a higher standard of public morality is beyond all calculation. You teachers have the coming *electorate*, the *future representatives*, the *statesmen* yet to be, in your classes now. What are you doing to prepare them for the future? By example no less than by precept, are you directing them into the way of purity and patriotism? There is no question of party politics involved, but there is the fateful question as to the life and growth of our country and people.

In no direction has the sphere of the Sunday School teacher widened more than in the direction of personal influence upon the pupil. The early conception of a teacher's work was that it ended with the teaching hour. The conception of to-day is that it should permeate the whole week. In truth the importance of the teacher's office has grown of late to proportions that no doubt would have appalled the pioneers in the work.

But happily, if this be so, the means of preparation for his work now at the teacher's command has, if anything, more than kept pace with their growing needs. The wealth of specially adapted material in books and periodicals and the abundance of machinery leave little to be desired. With such volumes as the Peloubet series, the Monday Club sermons and the like, and such periodicals as the *Sunday School Times*, the *Sunday School World*, the *Sunday School Journal*, the *Westminster Teacher*, and many others no less helpful, there can be no excuse for teachers meeting their classes in an unprepared condition, however difficult the lesson.

We have reason to rejoice over these things just as we have reason to rejoice over the deliverance of the Sunday School from the darkness and damp of the basement, and its installation in worthy and fitting abodes where the air and sunlight may have free access.

There are many other reasons for rejoicing in the story of the Sunday School's progress, but I must not delay you any further by touching upon them now. Let me assure you once more on behalf of those interested in Sunday School work in this city, that you are most heartily welcomed to our midst, and that we cordially hope the purpose of your coming may be fulfilled in the amplest measure, and that this Convention may mark an epoch in the history of our city by instructing and inspiring us here who so much need such impetus, filling us with renewed ardor for and devotion to our work, and causing us to understand more fully than ever that work, patient, earnest, intelligent, loving work, is the duty and the privilege of all who take part in the Sunday School field, for

" Standing still is dangerous ever,  
Toil is meant for Christians now,  
Let there be when evening cometh,  
Honest sweat upon thy brow ;

And the Master shall come smiling  
At the setting of the sun,  
Saying as he pays the wages,  
' Good and faithful one, well done ! '"

The PRESIDENT—We are next to be favored by an address from the Rev. Principal Austin, the subject being :

“THE FIFTH GOSPEL, ILLUSTRATED BY THE LARGE MAP OF THE *Palestine Exploration Fund*, AND MODELS OF PALESTINE.”

Rev. PRINCIPAL AUSTIN, B.D.—*Mr. President, Christian Friends and Fellow Sunday School Workers*,—Perhaps after the strong protest we have had from the chair against any *new Gospel*, as my topic is the Fifth Gospel, I should guard against any misconception here. I shall not attempt to introduce to your attention to-night any new Gospel; but the Fifth Gospel I shall speak to you about briefly is Palestine, so styled by Erneste Renan, the great French sceptic, because of the wonderful agreement he found between the Testament narrative and the topography of the Holy Land. Looking at the clock, for I remember that Brother Phillips is to follow me, I feel like extending my sympathies to him. I am reminded of the two boys who were, on one occasion, trying to ride a small donkey. One boy said to the other, “I think there would be more room for one of us if the other would get off.” However, I will endeavor to speak as rapidly and be as brief as possible.

Palestine in many respects is the most wonderful land on the earth. Wonderful is it in its physical configuration, affording every variety of landscape in its rocky fastnesses, in its fertile plains, in its wild wildernesses, in its lofty mountains, in its deep ravines and especially in its deep gorge running from North to South and separating it into two distinct portions, the Eastern and Western. Wonderful was Palestine in its providential fitness as the home of God’s ancient people, affording them a safe asylum from their enemies in its Judean heights, accessible only by a few easily guarded passes from the East and West, and yet affording them, through its well-known highways along its coasts and through its valleys, sufficient of intercourse with the neighboring nations to spread among them the knowledge of the true God.

Wonderful is Palestine in the number of events deeply affecting human history that have transpired within its borders, for here chiefly was wrought out in human history that divine preparation which ushered in “the fulness of times” when God’s only begotten Son should appear among men. Here was born that Jewish peasant Carpenter, who, without an army, proposed to conquer the world; without scholastic training became the world’s Teacher; without money, rank or prestige, proposed that all nations should become His disciples, and that the gold and the silver of the earth should be laid in glad offerings at His feet, and with the open opposition of all the church dignitaries of His time, proposed to establish a Church against which the gates of Hell should not prevail. Here was born, according to Jean Paul Richter, the “mightiest among the holy and the holiest

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among the mighty, who lifted with His pierced hands the gates of empires off their hinges, turned the stream of centuries out of its channel and still rules the ages." Palestine thus claims the proud pre-eminence of being the birthplace, the abode and burial place of the world's Redeemer, and as such, must be, through all ages, a land of supreme interest to every Christian heart.

Wonderful was Palestine as the world's greatest battle field, where Jews with Canaanites and Jews with Jews, and Jews with Greeks, with Romans, with Syrians, with Egyptians, with Persians and with Babylonians were locked in deadliest conflict, until the small land was soaked in human gore. Probably the region of Jerusalem, where in one seige 1,100,000 people perished, and the plain of Jezreel have seen more of human slaughter than any other spots on earth.

Wonderful was Palestine in the number of its political relationships, for either by war or treaty or commerce, the Jews were brought into direct relationship with nearly every civilized people of their time. For this very purpose, providence seems to have located the Jews in the centre of the world's civilization and on the highway of the world's commerce. Dr. Geikie says: "the position of the Holy Land in the centre of the ancient world, was exactly suited to the dissemination of the great doctrines of the true faith among mankind. Its isolation from heathen countries was, however, not less marked. . . . No land, therefore, could have been better fitted to protect Revelation from the contamination of other creeds or from the influence of foreign manners. . . . Yet the physical configuration of the country was such as to save its people from the narrow experience of dwellers in a land where there is less variety of landscape. On the north the snows of Lebanon presented the scenery of regions where winter triumphs, and brought the Hebrews the plants, the trees, the animals, and the other natural phenomena familiar to cold climates. In the Jordan Valley, on the other hand, though still within sight of snowy peaks, they had around them the plants, the birds, the animals, the scenery and the distinctive features of an Indian province; while in the central hill country they had every gradation between these great extremes. Hence the Bible, written in a country presenting in its narrow limits the main features of lands widely separated is a book of the world, notwithstanding its oriental color."

Ritter declares, "It would certainly be impossible to conceive of the development of such a history as that of Israel anywhere else than in Palestine. Nowhere else could that series of events and that peculiar training which the people of God had to pass through, have found a theatre so conspicuous to the eyes of all the world as that narrow land of Palestine."

Dr. Barrows declares, "The secluded character of the land of Israel was eminently favorable to the education of the Israelites as

a peculiar people under peculiar institutions, in accordance with the prophetic announcement, 'Lo, the people shall dwell alone and shall not be reckoned among the nations.'

Wonderful was this land in the number of appropriate types and emblems which it furnished for expressing the great truths of Revelation. Dr. Thompson, in his "Land and the Book," says: "God so made this land of Canaan that its physical conformation should furnish appropriate types and emblems through which spiritual mysteries and invisible realities should be developed, and so pictured to the eye and the imagination as to affect the heart of man. These mountains point to heaven, this sunken Sea of Death to still lower depths. The valleys, the plains, the brooks and fountains, from the swellings of Jordan to the waters of Siloam, all were so made and disposed as to shadow forth dimly, but all the more impressively, divine revelations needful for universal man."

Wonderful was Palestine in its beauty, affording panoramic visions of variegated beauty, embracing hill and valley, lake and river, rugged heights towering heavenward, and smiling vales carpeted with green or adorned with flowers, arid desert and deep blue sea from the heights of Tabor, Carmel, Gilboa, Hermon, Pisgah, Tekoa, Ebal, Gerizim, Lebanon, Asur, and other lofty peaks. Wonderful land in its permanent contributions to the world's civilization, for our sacred literature points to Palestine as its home. Here lived the prophets who prophesied, the poets who sang, the priests who ministered. Here the entire volume of Revelation, with few exceptions, was written. Out of this small country have come the world's sublimest poetry, the world's best types of legislation, the world's most exalted system of ethics and the loftiest and purest ideals in religion.

Wonderful is Palestine in the strong confirmation it affords today to the truths of the Old and New Testament narratives. A careful study of this land, of the customs and manners of its inhabitants, affords one of the most convincing arguments in favor of the truth of Bible history. Renan's admission, that the books of the New Testament were written in the first century, is an admission forced from him by the agreement of the narrative with the undisputed facts of the history of that age, with the manners and customs of the people, and especially with the topography of the land itself. No one who reads carefully Old or New Testament history, and studies the geography of Palestine can fail to be struck by the wonderful agreement of the land and the book. The writers must have been eye-witnesses of the events recorded, or obtained their information direct from those who were eye-witnesses. The unvarying fidelity of the writers of Bible history to time and place, and the exactness of all references to the situation of places in respect to each other, to distances, elevation or depression of landscape, and to intervening and surrounding country, prove conclusively that the writers were truthfully portray-

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ing events with which they were personally acquainted. The plains, mountains, valleys, lakes, rivers, fountains, deserts, when referred to, are correctly named and located. The political divisions, known to have existed in that age, are recognized as well as changes of government and of jurisdiction. In this respect the Bible is in striking contrast with the historical writings that have come down to us from antiquity. Josephus, as McGarvey, in his work on the Lands of the Bible, points out, although contemporary with the events he describes, although a native of the land and personally familiar with most of the events narrated, abounds in gross exaggerations of heights and distances, in superstitious legends, and in a multitude of errors and inaccuracies. We know how inaccurate the references to the geography and topography of a country usually are if written in another age or clime. Every geography and history of Canada published in Europe is proof of what I say. Recently in a capital of an American State, a gentleman was conversing with a Canadian from London, Ontario. "I recently did business here," said he, "with a Canadian from near London; he belonged to some town just near London beginning with O." Further conversation developed the fact that the town referred to was Ottawa. A friend of mine wintering in Germany, to perfect his acquaintance with the language began reading a serial story, supposed to give a truthful picture of the condition of affairs in Canada. The scene was laid between London and Sarnia, and the date was very recent. In this story which our German cousins were reading without question of its accuracy, marauding bands of painted savages were swooping down on defenceless villages, scalping the men and carrying women and children into captivity. Now, if such are the errors and anachronisms of both ancient and modern writers, how numerous would be the errors of New Testament writers, abounding, as they do in multitudes of local references to time, place, and custom, had not the writers been personally acquainted with the facts of history and divinely preserved from error and mistake. Not only are the general references to persons, places, and events given with absolute correctness, but even the minutest details, such as the relative levels of places, when referred to by Biblical writers, are substantiated by the survey reports of the Palestine Exploration Fund. Before referring more particularly to these, let me quote Renan's wonderful testimony on this point:

"The scientific commission for the exploration of ancient Phœnicia, of which I was director in 1860 and 1861, led me to reside on the frontiers of Galilee and to traverse it frequently. I have travelled through the evangelical province in every direction; I have visited Jerusalem, Hebron, Samaria; scarcely any locality important in the history of Jesus has escaped me. The striking accord of the texts and the places, the wonderful harmony of the evangelical ideal with the landscape which served as its setting, were to me as a revelation. I had before my eyes a Fifth Gospel, torn but legible, and henceforth

through the narrations of Matthew and Mark, instead of an abstract being which one should say had never existed, I saw a wonderful human form live and move."

A few illustrations of the striking agreement of the references to levels in Scripture and the country may not be out of place here.

(1) From Genesis to Acts, the invariable description of a journey\* between Canaan and Egypt is going "down into Egypt" or coming "up out of Egypt."

(2) The Angel of the Lord who talked with Abram went "down" from Hebron to Sodom.

(3) Jacob was commanded to "go up" from the plain near Shechem to Bethel.

(4) Joshua and his army went "up" against Ai.

(5) Samson always went "down" from Zorah to Timnah (Timnath) when he went to see Delilah—always "down" to the Philistine country.

(6) The men of Kirjath-jearim were requested to "come down" to Beth-shemesh to take the ark "up" to their city. (1 Sam. vi. 21).

(7) Adonijah and his fellow conspirators went "down" to Enrogel.

(8) Ahab and his army went "up" to Ramoth-gilead.

(9) The man who fell among thieves went "down" from Jerusalem to Jericho.

(10) The brethren brought Paul "down" to Cesarea.

(11) Peter went "down" to the saints who dwelt at Lydda.

(12) Jesus went "down" from Cana to Capernaum.

(13) Elijah had the Priests of Baal taken "down" to the Brook Kishon.

(14) Everywhere in the Old and New Testament the people go "up to Jerusalem."

(15) The spies ascended by the South and came unto Hebron.

(16) Ben-hadad went "up" and besieged Samaria.

(17) Philip went "down" to Samaria and preached Christ unto them.

(18) Elkanah went "up" from Mount Ephraim to Shiloh.

(19) Samson went "down" to Ashkelon.

(20) The children of Israel went "up" to Mizpeh. (Jud. xx. 3).

Take the combat of David and Goliath, as given in 1 Samuel xvii. The Philistines were at Shochoh and the Israelites by the valley of Elah; both armies on a mount with a valley between. Now each place has been identified, and McGarvey points out in his work on the Lands of the Bible the two mountains and the valley between with a brook meandering over water-worn stones. Now if no such places could be found where the combat could have taken place, we should have to admit the Biblical record at fault for once. As it

\*See Ezek. xxxviii. 12, in umbilico terræ, according to the LXX, quoted by Jerome.

stands, the narrative fits the locality with a precision that argues strongly in favor of its truth, and shows that the account must have come directly or indirectly from an eye-witness. Take all the references to climate, seasons, manners and customs, and the narrative is singularly true to nature and to man. A very few references must suffice us here: "When you see a cloud arise out of the west, straightway, you say, there cometh a shower, and so it is." In Palestine, the east winds coming from the desert are dry, and those from the west, being from the Mediterranean, bring showers. "If God so clothe the grass of the field which to-day is and to-morrow is cast into the oven"—a reference to the fact, that in this land, from time immemorial, dried weeds, thorns and plants have furnished the staple fuel of the poor. "Give, and it shall be given you; good measure, pressed down, shaken together, and running over, shall men give unto your bosom." The loose shirt, girt about the waist with a belt, afforded the peasant a large pocket in which grain was often carried and in which the shepherd often carried the lambs of his flock. "He shall carry the lambs in his bosom." "There came down a storm on the lake." Lake Galilee was encompassed by hills and mountains, and hence the expression "down . . . on the lake" is the observation of an eye-witness. When the devils entered the swine they ran down a steep place into the sea. In 1866 Captain Wilson discovered one point, the only one known, where the chain of hills comes directly up to the water's edge, in all other places there being a narrow coast plain.

The ideal boundary of Palestine, according to Numbers, chap. xxxiv., was from Hamath to the river of Egypt, but according to ancient tradition it extended from Dan to Beersheba, a little less than 150 miles. It thus excluded the Lebanon range on the north and that rocky desert on the south. The western boundary, the Mediterranean, was also in part an ideal boundary, as the whole of the coast was not occupied. The eastern boundary was the true Steppe region. The part west of the Jordan was about twenty-three miles wide at the north and eighty miles wide at the south, and embraced about 6,040 square miles. The eastern part, extending from Mount Hermon to the Arnon, about 120 miles, had an area of 3,800 square miles. The most striking feature of the whole land is the immense Ghor running from north to south and making the eastern and western parts quite distinct geographically as they were politically. The country west of the Jordan slopes unsymmetrically from Lebanon east and west and may be regarded as a continuation of that mighty range. The slope to the Mediterranean is gradual, especially in its southern portion. Toward the Jordan valley the slope is more abrupt, ending at the Dead Sea in abrupt cliffs behind which the country has been desert from time immemorial. About three-quarters of all the land west of the Jordan drains into the Mediterranean. The country between the Kishon and Lebanon is divided into two regions: North-

ern Galilee, in which the mountain peaks rise from three to four thousand feet above the Mediterranean, and Southern Galilee, where the hills range from fifteen hundred to two thousand feet. The line separating Upper and Lower Galilee runs from Acre to Tiberias. Upper Galilee is the most fruitful, best wooded and most beautiful part of Palestine. The plain along its coast is about a mile in average width. Lower Galilee has a chain of hills running east and west and encircling fertile valleys. The hills embrace those of Nazareth, Tabor, Little Hermon and Gilboa. The plain of Jezreel, called by Josephus the Great Plain, has an average height of 300 feet above the Mediterranean, and is the only easy passage from the coast to the Jordan. The plain is a triangle, having one corner near Jenin, one near the mouth of the Mulkata and spurs running up between Tabor and Little Hermon, and between Little Hermon and Gilboa. The highest mountain peaks of Palestine are generally near the watershed. Carmel rises from 500 feet near the sea to 1,800 feet at its eastern extremity. Ebal towers up to 3,077 feet, and Mount Gerizim to 2,850 feet. Tell Asur, which begins the Jordan range, rises to 3,378 feet. Mizpeh, the rallying place of the Israelites, to 3,000 feet, while the highlands north of Hebron reach a height of 3,500 feet.

The Jordan has three sources: Baniyas (Cesarea Philippi), Dan (Laish), and Hasbany. Lake Merom is four miles long, and at a distance of ten and one-half miles from it, the Jordan, after a fall of nearly 700 feet, enters Lake Galilee, which is twelve and one-half miles long. According to the Arabs, the Jordan has over forty fords. The three principal ones are to be found: one near Beisau, one on the road from Shechem to Gilead, and one east of Jericho. The river is from thirty to fifty yards wide, and in its course of sixty miles from Galilee to the Dead Sea, owing to its meanderings, runs about two hundred miles. The Jordan valley varies from four miles at Lake Galilee to fourteen at the Dead Sea. The fall from Galilee to the Dead Sea is about seven hundred feet.

The former opinion concerning Sodom and Gomorrah placed them at the foot of the Dead Sea in what is now its most southern portion. In favor of this location may be urged the following:

- (1) The name of the Salt Hills, Jebal Usdom (Mount Sodom), just below the lagoon of the Dead Sea.
- (2) The Sea itself is called Bahr Lüt, the Sea of Lot, from the belief that it was connected with Lot's history.
- (3) Zoar, the name of an ancient town near the neck of the peninsula, was also the name of the city to which Lot fled.
- (4) If the southern location be accepted, there is the additional supposition required that this lagoon was at one time a portion of the "plain," its surface having been sunk by the convulsions attending the destruction of the cities by fire consuming the slime pits. This seems confirmed by the statement that God "overthrew the cities,

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and all the plain, and the smoke of the country went up as the smoke of a furnace."

Recent opinion is largely in favor of locating these cities at the north end of the Dead Sea. In favor of this view are the following considerations:

(1) Chedorlaomer having subdued certain tribes south of the Dead Sea, next smote the Amorites dwelling in Hazezon Tamar (Engedi), and then attacked Sodom (Gen. xiv. 5, 10). This would require him to pass Sodom (if the southern location be accepted) and make a journey of twenty miles up the coast and then return to attack Sodom.

(2) When Abram and Lot parted, Lot lifted up his eyes and beheld all the plain of the Jordan and it was well watered everywhere before the Lord destroyed Sodom and Gomorrah. From Bethel, the southern end of the Dead Sea is not visible. This objection applies to the northern location, as Lot could not see the plain north of the Dead Sea without a journey of about ten miles east from Bethel. A journey of twenty miles would have enabled him to see the southern plain.

(3) Lot chose all the plain of the Jordan, and dwelt in the cities of the plain, and pitched his tent toward Sodom. These "cities of the plain" are the same cities of the plain that were destroyed. "The plain of the Jordan" could not properly be applied to the region south of the Dead Sea.

(4) Moses from Pisgah saw the valley of Jericho, the city of palm trees, unto Zoar. This shows some connection between the plain of Jericho and Zoar, which could not have been the Zoar south of the Dead Sea. Zoar was one of the five cities, spared for Lot's sake, and its location shows approximately the location of Sodom and Gomorrah.

I plead for more study of Palestine, "the Fifth Gospel," as an indispensable qualification for effective Sunday School teaching. A fuller knowledge of the geography and topography of the land and of the antiquities of the Book, would aid Sunday School teachers in a variety of ways.

(1) It would corroborate the Biblical narrative, and afford strong confirmation to our faith by showing the wonderful agreement between the country itself and the description of historical events represented as having occurred therein.

(2) Whatever confirms our own faith and intensifies our own belief in the truth of Scripture must quicken our zeal, inspire to greater earnestness, and reflect itself in our teaching. An intense faith in the teacher intensifies the faith of those taught.

(3) A full study of Palestine and of the manners and customs of its people is necessary to the teacher, from the fact that the country

is as unique in its physical configuration, climate, products, etc., as the customs and manners of its people are peculiar.

No teacher can fully interpret the Biblical narrative without this special study.

(4) A thorough knowledge of the places referred to, and of their surroundings will enable Sunday School teachers to add interest and life-likeness to the scriptural narrative, and prepare the minds of scholars for the reception of the spiritual lesson to be imparted.

(5) Such increased knowledge of Palestine would be doubly effective if accompanied by an ocular demonstration of the truth of the Scripture narrative, such as a Model of Palestine would often furnish. Whatever appeals to the eye at once arrests attention, excites interest, and thus prepares for a livelier impression of the spiritual truth and a stronger retention of the same. Fellow teachers, this glorious work is worthy of the fullest preparation on our part, worthy of the fullest consecration of all our powers. May we be able to lay at the Master's feet not only willing hearts, but minds stored with all necessary knowledge for the most efficient teaching. Amen!

The collection was then taken up; the choir of the Church singing during the time, "The Loving Shepherd."

The PRESIDENT—Next on the programme is an Address by Rev. A. M. Phillips, B. D., Toronto, on

#### "HOW TO STUDY THE WORD."

Mr. PHILLIPS—*Mr. Chairman, Ladies and Gentlemen,*—We have before us, in this subject, one in which I think every person is intensely interested: "How to Study the Word." Before looking at what a study of the Word is, let us notice some methods which have been made use of in the past. We have (1st) what might be called "the controversial," by which the Bible is used to prove certain theological doctrines. This came down to us from the Roman law schools. (2nd) That which is largely engaged in by every person, commonly called "devotional reading," in which the Word of God is read for the purpose of creating devotional feelings and stimulating spiritual life. (3rd) There is a kind of "talismanic use" of the Word by which to secure some Divine guidance in the direction of life and duty. A person picks up a Bible and it opens at a certain place, the eye falls upon some particular passage and this is taken this as an indication from God as to what is to be done under the circumstances. (4th) "Bible listening," which is not mere listening to the Bible being read by somebody else, but the reading and studying the opinions of some person else about the Bible. The listening to what this or that commentator has had to say about this or that particular passage. (5th) "Bible readings," in which certain texts are taken from this chapter and that book and strung together with a great deal of art, because there may be a common word in each, or that each relates to a common topic, thus attempting to bring

together in this disjointed way all that is taught in the Bible about a given subject. (6th) The "textual plan" of the pulpit, by which a single passage of Scripture is expounded, illustrated, and applied. (7th) The "topical method" of the Sunday Schools, in which certain chapters or portions are taken and lessons taught, and thus from Sunday to Sunday portions and parts of God's Word are dissected and separated each from the other, and teacher and student sit together and undertake to study God's Word in that kind of broken, disconnected fashion. (8th) "Ecclesiastical veneration," by which the Bible is used to produce veneration and awe, and in which it is neither read nor studied in the tone or manner of any other book.

I do not wish to speak disparagingly of any of these methods, nor do I speak against them; but are we thereby studying the Word by any one or all of them? Do we, when studying any other book, treat it in that manner? Do we select certain passages disconnected one from the other and take certain portions, or do we take the whole trend of any particular book, from beginning to end? If the above methods were applied to any other book, would it be called study? Mr. Chairman and Friends, my thought is this, that the answer to "How to Study the Word," is, study it. "How to study the Word," is answered by how to study any work, *i.e.*, know what study is, and know how to study and then apply it to the Bible. Fancy a person going to a music teacher and asking that music teacher to teach him to play some particular tune. The music teacher says, "What do you play; how do you play?" "I don't play at all." "Well, the first thing you have to do is to learn to play before I can teach you to play any particular tune." The first thing for us to learn before we can study the Bible, is to learn to study. Then a great error, it seems to me, in the study of the Word is, assuming that the Bible is not to be studied as we study other books, that it is distinct and unique, and that we must not apply the same principles of study to this book that we apply to others. If there is any book that ought to be studied systematically and comprehensively, that book is the Bible. If it is an important thing that our girls and boys study history, philosophy, and the different branches of science, is it not a more important thing that the very best methods of study to be found in our schools and colleges should be applied to the study of the Word, and that these principles and methods should be brought into our methods of study in connection with our Sunday School work. Someone present may say, "Oh, but we need a spiritual grasp of the Word!" True; but might I ask you this, is it possible to secure a spiritual grasp of Divine truth without that spiritual grasp being based upon an intellectual knowledge? Can we get hold of the truth, in the heart and in the soul, so that it becomes part of our spiritual nature, without first having received it in and through the intellect?

I have come to this conclusion, that what we need is comprehen-

sive, systematic study of the Bible in order to secure this very spiritual result which we are all seeking to obtain. This brings us to attempt an answer to "How to Study the Word?"

*First.* I think we need to know *what the Bible is*. When we pick up a book to study it, we want to know whether it is history, a book on science, or metaphysics, so as to adapt our methods of study to that particular kind of book. First settle in the mind what the Bible is. Is it a history or a revelation? I would say, it is both. We should regard the Bible as a record of the divine unfolding to man, as a history of a series of revelations by which God unfolded Himself in His thoughts and feelings towards man, concerning man and for man. We are not to think of it, it seems to me, as an external influence upon man's intellect in word; that is the authors were not divine pens but penmen, not, however, amanuenses in the sense of stenographers reporting exact forms of expression, but rather the result of a divine process of teaching the truth, so that the thoughts, feelings and purposes of God were transferred to the experience of man, and then communicated to other men in human language. Now, I feel this is so important, in my conception of the proper method of studying the Word of God, that I am tempted to repeat it. It seems to me that this book is the result of a divine process of teaching—of teaching moral and spiritual truth, so that the thoughts, feelings and purposes of God were transferred to the experience of men. The truth was possessed by the author as his own in thought, feeling and purpose, and he was thus enabled to communicate it to others in human language. As Prof. Drummond says, "The Bible came out of religion, not religion out of the Bible." The Hebrew religion produced the Old Testament, and the Christian religion produced the New Testament. The Bible has two sides or sources. On the one it is all divine in matter, essence, and spirit, but on the other it is all human in form, setting, and letter. The "treasure" is divine, but we have it in "earthen vessels." It is a record of a divine operation through human thought, feeling, and experience, by which God makes known His own nature and character, and His purpose concerning man, so as to be expressed in human speech. It is in human thought and speech, else it is of no value or use to man. If the language of this book is not human, if the thoughts are not human in range, if the setting is not human in form, if in every respect it is not human in expression, then it is useless to man for the very purpose for which he has received it. If God expresses his thoughts to man so that man can understand them, comprehend them, use them, he must do so through the medium of human thought and speech. The vehicle from God to man must be human language, therefore we must study the Bible as a book of human authors. Granted that there is a mystery in this divine truth, that however is not unique. Is there not in all truth a mystery? Is there not behind every known truth a mystery greater than the truth itself, and is not what we do not know

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more than what we do know? Any truth is but one side of a great mystery, and if we think of divine truth as being the unfolding of a mystery which we cannot comprehend, it only stands side by side with all truth, and therefore we must come to it and investigate it as we would any other truth.

*Second.* If we would study the Bible as it should be studied, we should also ask "What is the purpose of the Bible?" The Bible was written by men of intelligence, who understood and meant what they wrote. It was written for a purpose, and it is our business to find it out. Was the Bible given to us for creed purposes? If so, why is there not a formulated creed given? If this be the purpose, why is it that we cannot get a man-made creed upon which all may agree? Is the Bible given to us as a guide book to heaven, and the preacher in the pulpit or the Sunday School teacher in his class, but a sky-pilot pointing to a life beyond? Was it for this purpose that it is given? If so, then there need be but very little revelation, and our study of divine truth is not so important. Is it to produce certain devotional feelings or religious emotions? If so, there need be no such revelation, for we can work up these feelings and emotions by other means. They are seldom transmuted into character, they produce no effect upon the life, and do not necessarily make men better.

I answer that the Bible was never given to us for a creed purpose, nor as a guide book to a heaven hereafter, neither for the purpose of producing certain religious emotions or devotional feelings; not even to create certain inward experiences. The purpose of revelation is announced in "Let us make man in our image, after our likeness;" *i. e.*, let us cause the material one to be made in our essential nature, and to reproduce our own character. The purpose of the Bible, then, is the production of man after the divine ideal. That is, its aim is to produce a life by the unfolding of a life; to reveal the heart and character of God for the purpose of restoring the life and character of man. It was the revealing of the thoughts of God concerning man for the purpose of renewing man in righteousness, in body, soul, and spirit. The purpose of the Bible is the production of a perfect man. And I stand upon the same platform as the Chairman, not an absolutely sinless man but a perfect man. In response to the question, What is the divine ideal? we ask, What kind of a man would God be if He were a man? Christ Jesus, is the answer. To the question, What is a perfect man? I answer, What would Christ Jesus be if he became me, if he lived under my hat, walked in my boots, was doing my business, and had to pass through life in my circumstances? This is the definition of Christianity; this the real perfect man. The aim of the Bible is character on earth, not happiness in heaven hereafter; manhood always, not feelings now and then; a righteous life, not a true creed. There is, it seems to me, no spiritual growth toward the production of manhood, toward the production of character, toward the production of a truly righteous life, but that which arises from

a real knowledge of divine truth. Piety is of the intellect as well as of the emotions. Piety is of the intellect and the will and the emotions. But that which is the basis upon which true piety must stand, and out of which true piety must grow, is not the feelings that may be worked up under certain circumstances, but a true, intellectual grasp of divine truth, which has been appropriated by the will and transmuted into practical life, and thus resulting in spontaneous emotions as an outflow of usefulness, as the fruit of conduct in harmony with the truth. These things being true, it follows that we must know the purpose of the Bible in order that we may live out the purpose of God. It is only as a man knows and does the Divine will that he becomes a man. Thinking, feeling, willing and doing do not lift man above the animal, as animals think, feel, will and do. But when a man thinks and feels and wills and does the purpose of God he becomes a man, and if he would think, feel, will and do the purpose of God, he must himself know that purpose, which can only be obtained by study of the Bible. It is living the life of God as a man that makes man a man. How important, then, is a knowledge of the Divine word in order that we may know the purpose of God. Only in the Bible are God's will and purpose concerning man unfolded.

*Third.* We must "study the Bible as a whole" to know the Bible, not men's opinions about the Bible, not books about it, but the Bible. We need to get an idea of the Bible as a whole, a bird's eye view of its contents. If we would know the real thought and purpose of God, we must come to that book in which God has expressed those thoughts, where He has made them clear to us, where He has spoken to us in our own language. We should come to the study of the Bible with an unprejudiced mind and without judgment beforehand to find out what the writer meant, and not to see if it will fit into our creed or defend our pre-conceived notions.

*Fourth.* We need not only to study it as a whole, but we must look at the Bible as being a library of sixty-six books, by some forty different authors, and "study it book by book." Study each particular book as a whole, not as we sometimes do, pick it up this morning and read a few verses out of the New Testament and to-morrow in the Old Testament, or study it in disconnected sections or passages. We never treat any other author in that way, *e.g.*, Shakespeare, Milton, Scott, etc. When we want to know what is said in any particular work, we begin at the beginning and carefully read through consecutively so that we know when we have done what is the subject, drift, tendency and spirit of the book. So we should study the books of the Bible, in order that we may have a definite idea of the mind and style of the writer, the aim of the book and its relation to the whole. We should become saturated with the thought and purpose of the author and thus get to know the mind of the Spirit. We want to be at home with the writer and catch the idea that was in his mind and heart.

I venture to say, Mr. Chairman, that among the thousands of

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Sunday School teachers and workers that are now going through John's Gospel, if they did not first catch the idea for which John wrote his Gospel—"That ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in His name"—they will go through the Sunday School lessons and come out at the end not having studied or taught the Gospel. I tell you, men and women, what we want more than anything else is to know how to get the truth ourselves. Then if we put it into the child's mind, God will apply it.

We need to remember that these books are not all of the same degree of importance or of equal range of value. We need to keep in mind that this revelation is evolutionary and that these books are steps in the spiritual evolution of the race. Each represents the development of the period and people when written and should be studied in the light of its own age.

The books are not disconnected volumes as the works of Dickens are, but kindred parts in a perfect whole, not one of which is complete without all the others, unfolding the Divine will according to the light of the time.

These different books, taken as a whole or singly, are not to be regarded as the recorder of moral rules but the teacher of spiritual principles. Not the statement of principles as mere abstract truths, but the exhibition of examples as concrete facts, is the method of teaching. The truths are taught to the eye rather than the ear. They live. We see them in flesh and bones. They belong to this life and this world whether treated negatively or positively. They are exhibited and illustrated by every-day practical life. The method of practical study of Divine truth is to ascertain the underlying spiritual principle taught by the history, the argument, the poetry, the prophecy, the parable, the precepts, and apply it to the present needs of our own daily life and the life of our time.

Now I have run over the time that I think it would be judicious for me to occupy to-night, and I will stop just here and resume a few other points I have, to-morrow, in connection with the talk upon the "Teaching of the Word."

The PRESIDENT—I am sure we are all obliged to Brother Phillips for his excellent address. I hope the brethren will not forget the conference of County officers at 8.30 to-morrow morning.

Rev. J. McEWEN—I am charged by the Executive Committee to make the following announcement to the delegates: To-morrow morning, at a quarter to seven o'clock, a meeting for prayer, lasting for three-quarters of an hour, will be held in the school room of this building. All delegates within ten minutes' walk of this place may consider whether or not, under the circumstances of the past year's work of this Association, they ought not to be present to unite in giving thanks and seeking God's blessing for the time to come.

The doxology was then sung and the benediction pronounced by Rev. J. McEwen.

WEDNESDAY MORNING, OCTOBER 28.

A "Conference of County Officers," presided over by ex-President Hossie, was held in one of the committee rooms at 8.30 a.m., a report of which will appear further on.

The Convention assembled at 9.30 a.m., the President in the chair. A devotional service occupied the time until 10 o'clock. The minutes of the last meeting were then read and approved.

The PRESIDENT—I see we are just on time now, and we will endeavor to keep so as near as possible. The next item I find on the programme is the presentation of the reports of the Executive Committee and the General Secretary and of the Treasurer. Mr. Day will now present his report.

REPORT OF THE EXECUTIVE COMMITTEE  
TO THE TWENTY-SIXTH ANNUAL CONVENTION OF  
THE SABBATH SCHOOL ASSOCIATION OF  
ONTARIO.

DEAR BRETHREN,—No report of mere operations and successes may precede the ascription of our Doxology to the source, at once, of our commission, inspiration and encouragement. The great heart of the Gospel we teach is strong and true, and its pulsing waves of light, like the resistless aggressive tide, are pushing back the frontiers of sin; even the appalling shadows which, for the moment, paralyze and discourage us are only dense and dark by reason of Gospel light which casts them. We are, moreover, privileged to stand and kindle at this torch the springs of life and action in the men and women of to-morrow; and looking over the field of toil during the year just closed, we may gratefully and truthfully appropriate the testimony: "The Lord thy God hath blessed thee in all thy works. He knoweth thy walking through this great wilderness . . . . The Lord thy God hath been with thee."

We meet, for the first time, in this capital city of our Dominion, and under peculiarly favorable auspices; at a point where we are privileged to join hands with the brethren of our sister Province, in whose discouragements and triumphs we claim an unaffected interest. May we not hope that from this centre of our country's administration there may radiate, as the outcome of this gathering, an evangelizing power, making the channels of influence which converge here from every home and hamlet of the land to become "highways" for the Gospel of righteousness.

**Aggression**, more than any other one word, may fitly express the life and activities of your Association since its meeting a year ago in the city of Brantford. A Provincial Convention, limited to three days and to a given locality, is of small account, however intense the evanescent zeal incited by the event; and our Conventions may well be estimated by the strengthening life they send coursing along every avenue of spiritual power they aim to affect, during the whole succeeding year. Judged by such a standard the Brantford Convention has been unique in the history of the

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Association; none who were present can forget the spirit of personal consecration by which its sessions were specially characterized, and, led by one of her own cultured daughters, voices came from various parts of the Province saying, "Here am I, send me." The result has been an amount of self-sacrificing and voluntary effort unprecedented in its practical adaptation to the work of the Association—showing itself in every department of its mission. To individual workers has come a new vision of the eternal possibilities lying but temporarily within their reach. Schools, affected by a real hungering after increased opportunities and facilities for soul culture, have been transformed from the passive to the active "mood." Cities, towns and townships have been gathering their forces together for mutual counsel, overhauling their territory to see whether the number and efficiency of their schools realize the higher ideal begotten in them; and counties, long satisfied with the holding of an annual convention, have been securing complete local organization with its resultant elements of strength, and have been carefully revising the constituency of their Sabbath-schools in relation to the general population, and particularly to the public schools; whilst your Provincial Executive has made strenuous efforts to use the voluntary help afforded; to complete its survey of the whole field, and the organization, so far as possible, of every county and district in the province. And though the completion of such a work was manifestly impossible before the sessions of this convention, yet it is matter for thankfulness to God and to those of our workers thus touched by their Master's Spirit, that a record of progress has gone into the past twelve months, which has not been equalled by that of any five preceding years, and it is not too much to say that the whole of the province is either organized or in actual process of organization.

It will be convenient to refer to the work of the year under three departments, viz., ORGANIZATION; the EDUCATIONAL aspect of the work, and the SURVEY of Sabbath-school work in new fields.

**Organization** of existing forces is a first essential to secure the efficiency of Sabbath-school work generally, over a given area large or small. No individual church or denomination can answer the question as to the adequacy or efficiency of Sabbath-school work for the requirements of the said area; it can only answer within the necessary boundaries of its own denomination; and when every denomination has given its best answer, a hiatus of unclaimed territory will remain which cannot be covered without the co-operation of the various sections of the church taking a broader vision than is possible or expedient to any one, and just such co-operation for such a purpose constitutes the essential principle of a Sabbath-school Association, whether in province, county, township or city. Sabbath-school organization is therefore not an imaginary, but a real, need of the church of Christ to-day. Moreover, the question of conscious efficiency or inefficiency is a relative question dependent upon the opportunity of comparison as to methods and results with other workers in the various fields of Sabbath-school effort. Many a school is dead "without being conscious of the fact," so far as relates to any true exalted idea of the purpose, possibilities and results for which the Sabbath-school alone exists; whilst many a teacher and Sabbath-school superintendent is drifting amid discouragements which paralyze effort, and render impossible any true success; when the search-light of a convention or institute, from its wide field of observation and experience, multiplied by hundreds or thousands, would reveal the death and possible resuscitation of the one, and discover golden principles which would re-endow with new hope and encouragement the disheartened.

During the year just closed, **67** new organizations have been constituted. **6 Districts**, viz., Thunder Bay, Algoma, Manitoulin, Nipissing, Parry Sound, East and West. **10 Counties**, viz., Essex, South Hastings, Kent, Lennox and Addington, Lincoln, Prescott, Russell, North Simcoe, Wentworth, and an additional organization resulting from the separation of Middlesex and Lambton. Since the separation of the last mentioned counties, each is manifesting a life and vigor scarcely possible to the united organization; each convention the other day constituting definite machinery for the complete local organization of its whole territory. **48 Townships**, one city (St. Catharines) and two towns have also been newly organized, and have held conventions.

It is necessary, however, to state that three counties, Victoria, Grey and Bruce, have made no returns of any kind for three years, and your Committee should take steps to investigate the condition of organization, and if it is found to have lapsed, endeavor to secure its revival under conditions promising permanence and progress. There are few exceptions, in Ontario, to the evidence of neglected local organization, as seen in weak or lifeless county organization. Though this is the report of the Executive Committee, the General Secretary, in compiling it, cannot refrain from mentioning the unstinted toil of some of its members in securing the organization which furnishes so important a part of this record. The President, W. N. Hossie, with Rev. Wray R. Smith and A. J. Donly, at the request of your Executive, assumed the responsibility for the organization of Essex and Kent; Revs. T. A. Moore and J. W. Rae for that of Lincoln; Rev. John McEwen for South Hastings, Lennox and Addington; Rev. D. McEachren, J. H. Courtenay, with the General Secretary, for Prescott, Russell, Carleton and East Renfrew. These brethren, except in the case of one or two counties in which geographical conditions intervened, put the most liberal construction upon the meaning of organization, and forthwith proceeded to the complete organization of every local municipality, closing their work by a central county convention, proceeding to definite county organization. The organization of Carleton and Renfrew, owing to pressure of duties, remains to be completed after the rising of this Convention. These brethren have given a whole week or more of valuable time to the fulfilment of their voluntary mission of love and service. Many members of the Executive have displayed equal zeal in the organization of counties they represent, notably, A. J. Donly, Norfolk; S. Gibson, Lennox and Addington; Rev. R. J. M. Glassford, Peel; Dr. Harrison, Peterboro'; Rev. H. W. McTavish, Dufferin; John Milne, Essex, and Rev. T. A. Moore, Wentworth. Moreover, in convention and institute work, most valuable aid has been rendered in very many parts of the Province by J. K. Macdonald, ex-President; L. C. Peake, Chairman of Executive; Rev. D. D. McLeod, John A. Paterson, M.A., Jas. McNab and others whose service has escaped the observation or knowledge of your secretary. The result of this combined effort in the matter of organization, is the record of **10 Banner Counties** completely organized as against two in the previous year, in addition to which **36** counties and districts are partially organized as against **28** in 1890, thus making **46** counties and districts entirely or partially organized out of a total of **51**. A tabulated record of the organization of the Province will be found at page 54. It will thus be seen that on an average about **4 conventions each week** are being held in the Province throughout the year, and the aims and claims of the modern Sabbath-School are being discussed and declared with an emphasis that is arousing public appreciation as well as impressing upon the Church and individual teachers a higher ideal of the obligation to which God has called them.

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The extension of our field of operations and the multiplication of organized centres make more and more manifest the need of some systematized plan of conventions throughout the Province. Local difficulties will inevitably present themselves, but they will disappear when the real advantage to the County Convention itself, as well as that to the work throughout the Province is duly appreciated. The observation of your General Secretary over the field for five years is, that invariably the strongest and most profitable county convention is the one which has been preceded within, say a month, by a convention in every local township; statistical and financial returns, gathered in the same month over the whole county, are immediately available from the local conventions, and the fresh interest in these, and in every other question which has stirred the township or city convention, if used before it "cools off," will give an impulse and life which no county convention can "work up" during its own sessions, but which it may stamp with practical issues, that, in their prosecution, will grow and expand through the whole year, instead of dying to await possible revival at the next convention. As to the possibility of securing the attendance of Sabbath-School workers at two conventions so near together, "An ounce of fact, is worth a pound of theory," and evidence is abundant that the chances are as three to two in favor of attendance at two as against one convention.

In addition to this county method, a provincial plan should be formulated by which the County Conventions of a given group could be held consecutively, much expenditure of time and cost of travel would be saved, and such help from the Secretaries or other members of the Provincial Executive as desired, would be more readily available; the returns of officers, statistics, finances, etc., would reach the Provincial Executive in regular consecutive order, greatly strengthening its hands to do more and better work.

**The educational aspects** of the work may be said to be general and specific. Every programme issued, every Convention held, and every teachers' meeting conducted is essentially educational, and their effects are as manifest in the general "uplift" of the Sabbath-School ideal as are the effects of the shower and quickening sunlight upon the growing harvest; moreover, they are exciting an appetite for more specific training for which "food convenient" should be provided. Men and women do not drive twenty to thirty miles through storm and over broken roads from mere curiosity, or the excitement incident to a Sabbath-School Convention; it is rather a sign of soul-hunger for which adequate provision should be made. No effect, however, other than that of discouragement can accrue from any attempt to press on the attention of our teachers an advanced course of normal study for which they have had no preparation. "From the known to the unknown" is as true an educational principle when applied to adults as to children, and this much needed work of teacher-training remains largely in abeyance from mistaking the proper point of departure. The educational element should have a larger place on convention programmes; periodical institutes, quarterly or monthly, should enter into the plan of every local association, as truly as does that of an annual convention, nor should they be held at one point only, but at as many points as will put them conveniently within the reach of every teacher; and they should be essentially practical, sufficiently simple and attractive to win the interest and attendance of the **average** teacher who longs for better equipment, but shrinks from being compelled to make too apparent his conscious ignorance. The themes to be discussed

should not be chosen hap-hazard, but should have a distinct and graded relationship to a completed course. This want has been recognized and adequately met by our brethren of the Illinois State Association, who, through their Superintendent of normal work, Prof. Hamill, have issued an elementary normal course of training, called "The Legion of Honor Lessons," giving a survey of the Sabbath-School field, which can hardly fail to tempt a real Sabbath-School teacher to deeper research, whilst it is sufficiently elementary to alarm no teacher who has found his right place in the Sabbath-School. For from three to four dollars, a copy of this course can be put into the hands of every teacher in an average township, and the trend of normal training could be made as uniform and definite as are the Sabbath lessons. Then, in all our cities and large towns where educational aid is so cheerfully available, an advanced normal course should be open for those whose passion for efficient work, as well as previous equipment, may have led to this stage of training. It would grievously misrepresent the facts to suppose that this work was not being, in an increasing measure, prosecuted over the Province; it is, nevertheless, a fact, that few organizations make it an important part of their business to call attention to the need, and initiate such institutes, and those that do exist might well assume a more definite and graded character.

It would greatly encourage the extension of this work if local secretaries would report its progress and results to the provincial executive; for, whilst it is known that in very many places, teacher-training, in some form, is being prosecuted, the definite knowledge of your executive is limited to the cases of York County, and the cities of Hamilton and Toronto.

North York Sabbath-School Association instituted last winter a Normal Class, under the care of Mr. A. B. Davidson, B.A., at which the attendance was good, and the examinations eminently gratifying. East York Township held a weekly institute through the winter months with acknowledged profit to those attending. Vaughan Township has held for several years special institutes, securing almost as large an attendance and interest as in the annual convention, whilst in the cities of Hamilton and Toronto the interest in this work goes on with increasing profit.

**New Fields** have been entered during the year, by which Sabbath-School life has been quickened over the northern half of the area of the province. Voicing the predominant sentiment of the Brantford Convention, twelve gentlemen of experience and influence volunteered the use of their summer vacation to the thorough survey of Sabbath-school work in North and North-west Ontario. The territory was divided into six districts, two brethren being allocated to each, except the first, Rev. R. H. Abraham, M.A., being prevented at last moment by family affliction from joining the campaign, the plan of which he had shared with the General Secretary in developing. A four-page circular, with printed instructions, suggesting points of observation, and providing programme for a convention at some central point in each district, was widely distributed; and at each District Convention the deputation was joined by the General Secretary. To say that this campaign was blessed with a success unanticipated by its most sanguine promoters, does not express the measure of its value to our work. The brethren entered into their work with a thoroughness and consecrated energy that was a fitting evidence of the spirit which had prompted such a sacrifice, and it is safe to say the expenses of their travel, which was all the cost involved, will bear results amply justifying the course your committee pursued in the matter. Sabbath-School workers in the various districts in which circulars were liberally scattered, responded

with unwonted enthusiasm to the effort being made to aid them in a work characterized by so many and such special discouragements. Such was the interest aroused that in some cases steamboats made special arrangements for conveyance of delegates, many of these travelling long distances, *i. e.*, forty to seventy miles, to attend the various conventions. In each of the districts an organization was constituted, with a promise of permanence and usefulness not exceeded by that of any county at the front. Special reports of this work are printed at the end of this Report of the Executive Committee, which need not, therefore, anticipate the details there given. It is due, however, to note the missionary spirit in our Sabbath-Schools by which the heart of your executive has been cheered and sustained. Many organizations and schools, in pursuance of promises given, have contributed increased funds for this additional work. It may not be invidious to mention, especially, the counties of Oxford and York, where in addition to increased contributions from their organizations, individual schools have contributed money, papers and library books, in the most generous spirit, proving that many of our Sabbath-Schools are true to the vital need of inculcating missionary principles as an essential element of Christian culture.

In closing this report, our minds naturally turn to the great number of our toilers, who, unknown officially to your executive, have gone to their reward during the year leaving behind them a track of light, along which many a young life, cheered by the voice and example still potent, will find the "perfect day." In this connection it will not be considered untimely to mention the translation, only the other day, of Mr. Albert Woodruff, of Brooklyn, in his 85th year, one of the noblest of the Sabbath-School army. His cosmopolitan spirit scorned the boundary of ocean, continent or nationality in the extension of the Sunday-School system, particularly in Germany and Italy. At a comparatively early age he retired from business life for the purpose of devoting himself to philanthropic work, and the name of Robert Raikes is scarcely more identified with the modern Sunday-School than is that of Albert Woodruff with its extension in Continental Europe. Encouraged by such typical lives, and by the evidence of divine sanction in the successes of the past, let us seek a fresh endowment of the Christ-Spirit in our work, and, like Him, accepting our commission as from the Father, "Let us be careful to know the state of our flocks and look well to our herds" and work on till the stars appear.

ALFRED DAY,

*General Secretary.*

RECORD OF SABBATH-SCHOOL ORGANIZATION IN  
THE PROVINCE, OCTOBER, 1891.

COUNTY OR DISTRICT.	County or District Organized.	No. of Townships organized.	No. of Cities organized.	No. of Towns organized.	Total Organized.
Addington	1	..	..	..	1
Algoma District	1	..	..	..	1
<b>BRANT</b>	1	6	1	1	9
Bruce	1	..	..	..	1
Carleton	1	3	..	..	3
Dufferin	1	6	..	2	9
Dundas	1	1	..	..	1
Durham	1	..	..	..	1
Elgin	1	5	1	..	7
<b>ESSEX</b>	1	7	..	..	8
Frontenac	1	..	1	..	1
Glengarry	1	..	..	..	1
Grenville	1	..	..	..	1
Grey	1	1	..	..	2
<b>HALDIMAND</b>	1	7	..	..	8
<b>Haliburton</b>	1	..	..	..	1
<b>HALTON</b>	1	4	..	..	5
Hastings	2	1	..	..	3
Huron	1	3	..	..	4
Kent	1	2	..	..	3
Lambton	1	3	..	..	4
Lanark	1	1	..	..	2
<b>Leeds</b>	1	..	..	..	1
Lennox	1	..	..	..	1
<b>LINCOLN</b>	1	7	1	..	9
Manitoulin District	1	..	..	..	1
Middlesex	1	8	1	1	11
Muskoka	1	..	..	..	1
Nipissing District	1	..	..	..	1
<b>NORFOLK</b>	1	7	..	1	9
<b>Northumberland</b>	1	..	..	..	1
Ontario	2	1	..	..	3
Oxford	1	8	..	..	9
Parry Sound District	1	3	..	..	4
Peel	2	..	..	..	2
Perth	1	..	1	..	2
Peterborough	1	4	..	..	5
Prescott	1	2	..	..	3
Prince Edward	1	2	..	..	3
<b>Rainy River District</b>	1	..	..	..	1
<b>Renfrew</b>	1	..	..	..	1
<b>RUSSELL</b>	1	4	..	..	5
Simcoe	2	4	..	..	6
Stormont	1	..	..	..	1
Thunder Bay District	1	..	..	..	1
Victoria	1	..	..	..	1
<b>WATERLOO</b>	1	5	1	..	7
Welland	1	1	..	..	2
Wellington	1	9	1	..	11
<b>WENTWORTH</b>	1	7	1	..	9
<b>YORK</b>	3	10	1	..	14
Total	49	132	10	5	196

N.B.—Counties and Districts printed in heavy type have no Sabbath-school organization. Capitals are Banner Counties with complete organization.

TABULATED RECORD OF GENERAL SECRETARY'S WORK  
DURING YEAR 1890-91.

COUNTIES.	Addresses on S. S. Work.	Mass Meetings of S. S. Scholars.	S. S. Sermons.	Meetings for Organization.	Question Drawers Answered.	Institutes Conducted.	Conferences Conducted.	S. S. Visited in Session.	Teachers' Meetings Conducted.	General Meetings.	TOTAL.
Algoma .....	2	3	3	2	..	..	..	1	..	..	11
Carleton .....	2	3	1	3	..	..	..	1	..	..	10
Dufferin .....	2	..	1	1	1	1	..	..	..	..	5
Durham .....	..	1	1	..	..	..	..	2	..	..	4
Essex .....	2	..	..	..	..	..	2	..	..	..	4
Halton .....	..	1	2	..	..	1	1	..	..	..	5
Hastings North .....	1	1	..	..	..	..	..	..	..	..	3
Huron .....	2	2	1	..	..	..	1	..	..	..	5
Kent .....	2	2	3	3	2	..	..	..	..	..	10
Lambton .....	2	2	2	..	..	..	..	..	..	..	8
Lincoln .....	..	..	..	2	1	..	..	..	..	..	3
Middlesex .....	2	3	2	2	2	..	1	1	1	..	18
Muskoka .....	1	1	..	..	1	..	1	2	..	..	9
Norfolk .....	12	5	..	3	4	..	3	..	..	..	27
Nipissing .....	1	1	..	1	1	..	..	..	..	..	3
Ontario North .....	3	..	..	..	1	1	1	..	..	..	6
Ontario South .....	1	1	..	..	1	..	2	..	..	..	5
Oxford .....	6	2	1	..	4	1	1	..	..	..	15
Parry Sound .....	3	3	2	2	..	..	..	..	..	..	10
Peel .....	2	..	..	..	..	..	1	..	..	..	3
Peterborough .....	3	2	3	..	..	2	..	..	1	..	11
Prescott .....	3	3	..	3	..	..	..	..	..	..	9
Russell .....	2	4	..	4	..	1	..	..	..	..	11
Simcoe .....	4	3	2	..	..	1	2	..	..	..	12
Thunder Bay .....	1	1	..	1	3	..	..	..	..	..	6
Welland .....	2	..	..	..	..	..	..	..	..	..	2
Wentworth .....	5	1	1	6	1	..	1	1	..	..	16
York East .....	..	2	..	..	1	..	1	..	..	..	4
York West .....	..	3	2	..	..	4	..	2	1	..	12
York North .....	2	..	..	..	..	1	1	..	..	..	4
Hamilton .....	..	2	1	..	..	1	..	..	1	..	5
Toronto .....	..	5	5	..	..	..	..	2	..	2	14
Provincial .....	..	..	..	9	..	..	..	1	..	1	11
Total .....	75	57	32	42	22	14	19	13	4	3	281

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Report of Sunday-School Survey of North and North-West  
Ontario by Official Delegation appointed by  
Provincial Executive.

DISTRICT No. I.

**THUNDER BAY DISTRICT.**—I beg to report that the District allotted to me was a stretch of county extending from Sudbury to Port Arthur, a distance of about 500 miles from east to west without population for the most part, excepting along the line of the C. P. R., and here only employees of that company, a few scattered Indians here and there, and the town of Port Arthur and the village of Fort William.

Arriving at Port Arthur my first business was to arrange for the proposed convention to be held in this important town. In this preliminary work I found valuable helpers in the local pastors.

On the evening previous to the Convention, which was held in the town of Port Arthur, we held a very successful platform meeting in the village of Fort William, about four miles distant, which, no doubt, added much to the interest of the Convention on the following day.

The Convention, both in numbers and spirit, was all that could be desired. The papers were excellent. The discussions prompt and pointed. The attendance large and enthusiastic; workers being present from forty miles to the west and seventy miles to the east.

A permanent organization was formed to be known as the "Sabbath-School Association of Thunder Bay District," with reliable and influential officers. I predict that the future will demonstrate the permanence of the foundations laid, and that this Association will do a work equal to any in the older parts of the Province.

Leaving Port Arthur we journey through the Township of Oliver, lying west of Port Arthur, and the only township in a distance of between 700 and 800 miles where any pretensions to agriculture are made. We found here several settlements and a small village, but no Sunday-School in the township. Two or three schools had previously been organized, but all had failed owing to scattered population and other causes.

At Murillo, the village referred to, the Rev. Andrew Galley, who is thoroughly in sympathy with Sabbath-School work, promised to see that a Sunday-School shall be established at every available point, and one or more schools are probably in operation ere this.

From Murillo we journeyed through about fourteen miles of unbroken forest, until we reached the Beaver Mine. In connection with this mine is a population of about 125 persons, one-third of whom are Roman Catholics. A small Union Sabbath-school is held, conducted alternately by a Presbyterian student and a young man living at the mines. The school is held in a large room in connection with the boarding-house, and has an attendance of from five to ten. It is well housed, comfortably seated, but has no "Helps" or appliances, and no library.

The difficulties of this school are: 1st. But few children in the neighbourhood; 2nd. Few Christians to take an interest in those who are there.

At the **Badger Mine**, two miles distant, there are fourteen Protestant families. The conditions of the school here are very similar to those detailed, with the exception that the school is not quite so well housed. The same Presbyterian student also conducts this school.

Journeying another fourteen miles further south-west, we come to **Silver Mountain**, where there are nine Protestant families. At the west end mine, two miles farther west, there are five other families. A union school is conducted by Mr. McNaughton, also a Presbyterian student, and some four or five Christian people are interested in it. It is a live, vigorous institution—a veritable oasis in the desert. It meets in the school-house, and has blackboard and the usual appliances of a country school-house. The Presbyterian lesson helps are used. No teachers' meetings for preparation. Attendance about twenty-five.

Retracing our steps we find ourselves at **Fort William**, a year ago a place of 200 people, to-day a village of 1,200, and a very vigorous rival to the town of Port Arthur. Here, a year ago, there was one Union Sunday-School, now there are three denominational ones, with an aggregate roll of 150, and the attendance at any one of them is greater than that of the union school of a year ago.

These schools are held in the church buildings or the halls used for worship. No attempt has been made to isolate Bible or primary classes, owing to the lack of accommodation in so new a place, but both churches and schools appear to be affected with the go-ahead spirit of the place. A good deal of religious zeal is being manifested, and I doubt not that the Sunday-Schools are doing much to lay the foundation of character in the future people of this prosperous little town.

At **Port Arthur** we find a population of about 2,500, a large portion of which is Roman Catholic. We had the privilege of attending the sessions of the Presbyterian, Methodist and Baptist Sunday-Schools. All these schools were systematically conducted, and had availed themselves of all the helps as to furnishings, isolation of classes, etc., that lay in their power.

They are fully abreast of the schools in towns of the same size in the older portions of the Province.

In the Methodist and Presbyterian schools the Bible-classes were conducted by the respective pastors. The aggregate of numbers on roll is about 600. Attendance 430.

In the Methodist school both Bible and Primary classes are isolated. In the Presbyterian, the Primary class only. In the Baptist, the Bible-class has its own quarters, and the Primary class is curtained from the main school. In the Episcopalian, no attempt has been made at isolating any of the classes.

The schools are well and comfortably housed, as much so as any in Ontario outside of the cities.

From Port Arthur I spent a portion of a Lord's Day in **West Fort William**. This is the former divisional point on the C. P. R., now removed to Fort William, about three miles east. It is doubtless doomed to depopulation entirely. At the present, however, the Presbyterians, Methodists, and Episcopalians conduct services, and in connection Sunday-Schools are also held in the church buildings of these denominations. Aggregate Sunday-School roll about 100. Attendance 60.

At Port Arthur I parted company with your genial Secretary, and acting upon his judgment, proceeded east. My first point was Nepigon, nearly seventy miles east of Port Arthur. Here I found there was **no school**,

**and only nine children** of Protestant parents, and a half-dozen of them under school age. I preached to them, and made arrangements for the supply of Sunday-School papers and proceeded, feeling that very little could be done here.

My next point, fifty miles east, was **Schrieber**, a village of about 300 people, with Methodist, Presbyterian, and Episcopalian denominations represented, each having its own school.

The Methodist school is held in the meeting-house, and has an attendance of nearly forty. **They are badly in need of a library.** The aggregate Sunday-School roll is about sixty.

The difficulty here was to get teachers who were interested in the Lord's work.

My next point was **White River**. Here I found a small school under the superintendency of the public school teacher. The village has a population of about 150, **and has only four professed Christians in it**—the brother referred to, and three women. The school which has been organized is a Union School, and is held in a building used for the combined purpose of School and Church; hence it has blackboard, etc. About twenty children attend, and occasionally some squaws.

I held a couple of services with them, and trust some good was done. **Here there is great need of help in the way of library.**

**Chapleau** has a population of about 500, one-third or more of which is Roman Catholic. Two schools here, Methodist and Episcopal.

These schools suffer from the same difficulty as most of the points along the line, viz., the indifference of God's people to his claims upon their service, and the need of their fellow-man.

**Cartier**.—Population about 150, about one-third of which is Roman Catholic. **In the village I found three Christians, one man and two women.** Yet these three had gathered together a little school of about twenty-five children, and were endeavouring to instruct them as best they knew. They had secured Methodist papers and helps, also twenty-four books for the library. **A very useful gift would be a few books for their library.**

Here my work ended, excepting for a day or two spent in the neighbourhood of North Bay, trying to arouse an increased interest in the coming Convention.

### IMPRESSIONS.

1st. The lack of spirituality so painfully manifest is the one great drawback to successful Sabbath-School work in this District.

2nd. The isolation of the workers on account of the sparse population and long distances between the points of residence, must necessarily be discouraging to teachers, and militate against the introduction of better methods.

3rd. That the appointment of a Sunday-School Missionary to spend a few days periodically at these points would be a great help to them, or failing, that if the work could be gone over again another summer, with the facts now in possession before us, much could be done.

4th. Many schools could be helped very much by the introduction of Sunday-School literature which had been previously selected with care.

All of which is respectfully submitted by

E. BOSWORTH.

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## DISTRICT No. II.

## SAULT STE. MARIE TO MATTAWA.

DEAR BRETHREN,—The territory assigned your missionaries was from Sault Ste. Marie to Mattawa, and from Mattawa to head of Lake Temiscamingue. This territory we thoroughly investigated, and the results of our investigation we now place before you.

From the "Soo" to Mattawa, with but few exceptions, we found the territory very fully organized, and in this district many workers are to be found who are deeply interested in Sabbath-School work. The different denominations are equally alive to the importance of the work, and effective efforts are being put forth to make as efficient as possible the means at their disposal. With but few exceptions, we found the school accommodation quite sufficient to meet the needs of the district, but, as might be expected in such sparsely populated districts, many are living at too great a distance to attend any school, and others are so separated from each other as to render organization impossible.

With regard to the schools already existing, very little can be said in favor of their equipment. Most of them assured us they were in possession of a library, but on investigation these proved to be of little worth, and were read accordingly. In every case, without exception, a supply of literature, or a donation of books from libraries already read, would be received with joy, and no doubt add to the interest of the school. The international lessons are used in every school (except one) in the district, and in every case the schools are kept open all the year. No attempt is made at holding teachers' meetings for lesson study, and as a result there is no effort put forth to keep prominently before the teacher the spiritual aim of the Sabbath-school worker. In our investigations we discovered one district in which, in a few minutes, we counted up 35 children of school age, with no school within a radius of four or five miles. The first difficulty encountered in organizing was that no one in the community could be found who was willing to acknowledge himself a Christian. Not a man or woman, old or young, would act as superintendent, and the reason given was that they themselves were not professed followers of Christ. As a consequence we were obliged to secure the services of a superintendent who taught several miles away, and who was willing to come and take charge of the work until such time as God, in His grace, would raise up workers for Himself. A few teachers—none of whom, however, were professing Christians—agreed to give what help they could. One thing apparent, all along the line, was that Christian workers have their eye upon the whole field. However far they fall short in accomplishing the work, and however little their expectations are realized, we were able to obtain from them a detailed, unbroken history of the field from one end to the other.

Mass meetings of Christian workers were held at Garden River, Bruce Mines, Thessalon, Rydal Bank, Day Mills, Sudbury, Sturgeon Falls, Mattawa and Sault Ste. Marie, at which latter place the General Secretary, Mr. Day, was also present. Discussions on the fundamental principles of teaching, and on school organization and management in general were held, and a spirit of enthusiasm created in the work. One could not but feel that good results must follow these meetings.

1. A keen enthusiasm was enkindled in every heart.

2. The paramount importance of the work was always a prominent feature of the Convention.
3. Unity and co-operation were brought to the front, and the necessity of combined effort strongly emphasized.
4. A spirit of determination was aroused and the flagging energies of many revived.
5. Every one was possessed with a clearer conception of the aggressive character of Christianity.
6. Above all, many were bound together by a common love to a common Master.

At the convention at Sault Ste. Marie a local association was formed for the district of Algoma. At Thessalon a local association was also formed with headquarters at Thessalon. Mr. B. C. Case, superintendent of the Episcopal Sabbath-School there, was elected President, and his activity in Sabbath-School work is a strong indication that the association will prove a success. This local association is intended to cover the field from Bruce Mines on the west to Cook's Mills on the east. Several of these places had made request through your missionaries that this association be formed with Thessalon as its centre. Thessalon will always be a suitable place for holding a convention, and if due notice were given a large number of Christian workers could be brought together, and much good effected through a convention. Could your General Secretary at any future time visit this centre, and, holding a convention, kindle the enthusiasm which his visits always do, wide and far-reaching would be the results. We would strongly urge that this point be kept in view. Other local centres would be Cook's Mills, Sudbury, Sturgeon Falls, North Bay and Mattawa.

To your General Secretary we have sent a list of the Sabbath-Schools with such information as could be obtained during our hurried visitation through this section.

As to the work from Mattawa to the head of the Lake Temiscamingue very little need be said. All the work done by Protestants in the shape of missionary effort is accomplished by two students (Presbyterian and Episcopal). Their work, owing to the distance at which the people live from each other, can be overtaken only by house to house visitation. This they accomplish by being towed behind the steamer, and when opposite their landing, let loose, and row to the shore. In this way they succeed in visiting the families scattered over this field. Distance renders organization either for Church or Sabbath-School purposes impossible. The most thickly populated centre on this vast stretch is at the extreme north, where there are some ten or twelve Protestant families covering a radius of eight or ten miles; these are on the Ontario side. The Quebec side of the river and lake is more thickly settled. The population is of course French Roman Catholic, and here and there, perhaps, a couple of Protestant families. As a consequence, no aggressive work can be done, and, indeed, to supply those who are there with the Gospel, is no small or easy task. Whilst your Missionaries realize the value of even one soul, and the necessity of carrying light and truth to individuals scattered here and there, yet we believe that time and money would be spent to better advantage in more populous centres. Whilst we are free to admit that organization and work from Sault Ste Marie to Mattawa are far in advance of what we expected to find, yet we cannot but feel that much could be accomplished, and the work placed on a more efficient footing by one or more accompanying the Secretary and kindling fires all along the line. The Association

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has in this quarter a brilliant field for labor, a field which if a little better cultivated would bring forth fruit an hundred fold.

Your Missionaries cannot close this report without expressing gratitude to God for being called to this field of labor, and in returning to our work we rejoice in the consciousness, that whilst spending a holiday for ourselves, we have not misspent it for the Lord.

That the Master may bless the Association is our earnest prayer.

Yours respectfully,

G. E. FREEMAN,

J. B. MOORE.

TORONTO, Sept. 30, 1891.

### DISTRICT No. III.

**MANITOULIN.**—In submitting the report of Sunday-School work on Manitoulin Island, investigation of which was committed to J. K. Macdonald, Esq., and myself, it is necessary to state at the outset that the difficulties of travel on the Island, rendered impossible the advantage of working together, which was available in the other districts, so that this report will represent the work only so far as I personally have been able to prosecute it. I have visited personally, and received reports from nearly thirty different points, about half the Sunday-school district of the Island, which is one hundred miles long by about thirty wide. There are few places that could be called in any sense populous. The most important centres being Gore Bay, Little Current, and Manitowaning. In each of these places are fairly good schools, well equipped and open the whole year. At Little Current there is need and an expressed desire for a Sunday-School on the Indian Reserve, the organization of which I will (D.V.) endeavor to secure at an early date. At Providence Bay and Lilly Lake there are no Sunday-Schools because of the evident dearth of Christian workers willing to assume the responsibility. The Methodist pastors, however, expressed their determination to organize as soon as possible. Speaking generally, however, of the places I visited, a Sunday-School may be said to be reasonably within the reach of most of the inhabitants. The equipment, as might be expected, leaves much to be desired, and presents many openings by which the helpful missionary spirit of our well-to-do schools might find appropriate expression. That such help would be well expended is proved by the excellent management and results achieved under such and so many difficulties. Many of the schools are well attended—in some cases, indeed, overcrowded. In most of the schools lesson papers are used by the teachers. In very few did I find a blackboard in use. In such school buildings as are alone available in this district, isolation of classes, so necessary to the best results, especially of Bible and primary classes, is impossible, the public service and Sunday-school being held, almost without exception, in the same room.

This disadvantage would be, however, to a large extent met, if the classes were arranged so far apart from one another as the space will allow, and if, in case of primary and Bible classes, a curtain or screen was used. The disadvantage, however, though a real one, is not so serious in these small schools as it would become in a crowded city school. A more serious defect is the absence of teachers' meetings. Only in case of one school (Little Current), did I discover any teachers' meetings. In such

places as Gore Bay, Little Current and Manitowaning, no other reason can exist, apart from want of appreciation of the need or value, and nothing better than a periodical Convention can remedy this cause. In the case of schools distant from centres of population; many teachers come long distances, and to them a greater sacrifice would be involved. Yet, even in their case, if thirty or forty minutes could be spared before or after service, even if it involved shortening the school session, the public services, or both, for the purpose, the general interests of Bible culture would be greatly subserved. No need is, perhaps, more apparent than the ministry of good books; with a scattered population, to whom the means of grace is not always accessible, the almost entire absence of libraries is a real loss, and if children are taught in our public schools to read, **they will read!** whatever the source of the books, and if some of our privileged Sunday-Schools, with books which have been read, lying useless on their shelves, would send them to many of these schools, location of which is known to your secretaries, they would confer a real service in the interest of needy and deserving Sabbath-Schools.

Notwithstanding all the difficulties named, noble work, with a true spiritual aim, is being accomplished. Attendance is good; the arrangement and management in many cases showing a tact in overcoming hindrances born of a true appreciation of the possibilities of the modern Sunday-School. Hilly Grove, Tekhummah, and Silver Bay have each a union school deserving of special mention in this regard. At Rockville a small school is kept together by the perseverance, under great difficulties, of two ladies who **greatly need help in papers and a library**, as do also the schools at Mindemoya, Providence Bay, Ten-Mile Point, and Budges'. At Honora, another lady, with persistent effort, is holding together a home class, which is the only religious meeting of any kind within seven miles.

Conventions have been held respectively at Gore Bay, Little Current and Manitowaning, that at Gore Bay being part of the plan of the Provincial Executive. It was impossible for me to be present in person. The Provincial ex-President and General Secretary, both of whom attended, report a fair attendance and considerable awakening on Sunday-School matters. At Little Current, the utmost enthusiasm was manifested in this the first Sunday-School Convention ever held in the vicinity, and a local association resulted. The discussion of practical themes was encouragingly general and most profitable. At Manitowaning, also, we had a good gathering, but no one could be found willing to undertake and sustain the mission of an organization. The time was too short to visit the whole district, and I am willing to retain my commission from the Provincial Executive, should they deem it desirable, to complete, as opportunity presents, the investigation. In any case, the work, during this first contact with the Sunday-School field here, has been necessarily tentative and correspondingly superficial, and a similar mission in succeeding years, with knowledge now acquired, might, by God's blessing, be made to bear abundant fruits in raising the ideal of the Sunday-School and Sunday-School teacher, leading to better equipment, material, mental, and spiritual, the need of which is so apparent. Since I have been laboring in this field many friends of Sunday-school work have sent papers and books, which have been very gratefully received by those whose self-denying efforts need and deserve such encouragement. I am expecting that next year a **District Sabbath-school Association for Manitoulin** will be strongly organized, the Lord having greatly blessed the efforts put

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forth this summer. I cannot close without expressing, with gratitude, the personal joy and profit I have gained in the prosecution of such a blessed mission, the need of which has so deeply impressed me since, at the Brantford Convention, it was so forcefully presented by Rev. R. H. Abraham, M.A., and our General Secretary.

LITTLE CURRENT.

A. P. BRACE.

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DISTRICT NO. IV.

**KILLARNEY TO PENETANGUISHENE.**

The Committee appointed by the Provincial Sabbath-school Executive to visit District No. IV. from Killarney to Penetanguishene in connection with the Sabbath-school missionary operations, summer 1891, begs leave to submit the following report :

**Killarney.**—There are but two Protestant families in this place. There is no Sabbath-school or Protestant service of any kind. The Roman Catholics have a large church and hold regular services. It is the only port on the north shore where liquor licenses are granted, and liquor is very much used by all the people. The population subsists largely by the fishing industry.

**Collin's Inlet.**—There is here a large lumber mill, and all the people are dependent upon it for work. There is no church, but service is conducted in the school-house on Monday evenings as regularly as Rev. Mr. Menzies, a Presbyterian student from Squaw Island, can row the intervening fifteen miles, much of which is open water. A Sabbath-school is conducted every Sunday of the year in the school house. There are about thirty scholars, who are divided into three classes, and are taught by Mr. Pentland, book-keeper at the mills, Mrs. Pinch, wife of the manager of the mills, and Mr. McKiver, engineer on the tug. They have a small library, and supply themselves with the Sabbath-school papers of the Baptist Church, while the teachers are helped by Peloubet's Notes, *Sunday-school Times* and *The Baptist Teacher*. A few Indians remain here during the summer months, but there are no Indians permanently residing here. Mrs. Carnahan, of the Salvation Army, has held a regular meeting for the children every week, which has been well attended, and was highly commended by a number of the people.

**French River.**—The Sabbath-school is open only four months during the year. Strong efforts were made to induce the workers there to keep the school open the whole year. This is more especially needed, inasmuch as there are no religious services of any kind during the winter. There are thirty-five scholars in regular attendance, while there are about fifty children of school age in the place, the balance being Roman Catholics. The Sabbath-school is held in the school-house, superintended by the Presbyterian missionary, who teaches the Bible-class, and has four teachers associated with him. The secretary is an enthusiastic Christian worker. The teachers' helps are *Westminster Teacher* and *Sunday-school Times*. The missionary remains only during the summer months. This settlement is entirely isolated.

**Bustard Islands.**—A few families come to these islands every year during the fishing season. They are regularly visited every week by the

missionary from French River. They have a small Sabbath-school which is cared for by the French River missionary. As none of the people reside here permanently, it is difficult to secure permanent organization or information of value. If your mission should be repeated, the French River missionary for the time being might materially assist in the work.

**Byng Inlet.**—(1) The school at this place is held in the comfortable Presbyterian Church, superintended by the Presbyterian missionary, and is kept open the whole year. There are seven classes, one of which is a Bible-class, taught by the missionary. The average attendance of the school is thirty-five. It possesses a library of 300 volumes, the *Westminster Lesson Leaf* and the *Sunday-School Times* are the helps used.

(2) Across the river is another Sabbath-School kept open during the whole year. It is held in the public school house, has four classes, with an attendance of thirty-six; has a library of 150 volumes, and the same lesson helps are used as above.

**Point Aux Barit.**—There are about fifteen families in this place and vicinity, mostly fishermen who reside here only during the summer months. As there is no religious service of any kind held here, your committee visited every family, and had worship in every house. There are about twenty children, and strong efforts were made to induce them to organize a Sabbath-School. The lighthouse keeper, Mr. Oldfield, and his devoted Christian wife, are willing to take hold of the work. They also desire a public school for the summer months. Your committee think that a man should be secured who would teach the public school during the week, hold service and conduct Sabbath-School on the Sabbath. For his support, in addition to the contributions of the people, your committee think it would be wise to solicit a grant from the Minister of Education, as well as aid from the Sabbath-School Association (for at least four months in each year).

**Parry Sound.**—In the picturesque town of Parry Sound we found a large number of devoted and earnest Sabbath-School workers in connection with the various denominations, Anglican, Baptist, Presbyterian and Methodist, the aggregate number on the roll is about 550. Average attendance, 400. Volumes in library, 900.

**Parry Harbor.**—A school was organized in this suburb of Parry Sound about eighteen months ago, to gather in the children who do not belong to any Sabbath-School, and success is being realized. The children manifest a deep interest in the school and lessons, and among the scholars are some who have professed conversion. It is a Union Sabbath-School, average attendance, 60; on roll, 75. There is a good library and plenty of papers.

**Ebenezer.**—A Methodist Sabbath-School about seven miles from Parry Sound, meets in Ebenezer church. The school has been conducted entirely by Mr. Henry Hailstone, and his sister, Miss Ellen Hailstone, the former being superintendent, the latter secretary, and they together being the whole teaching staff. Their Post Office is Parry Sound. There are thirty-five scholars, average attendance twenty-five; a library of 100 which should be replaced with new books. We endeavored to secure help for these devoted workers by urging others to attend the Sabbath-School as teachers, and succeeded in securing several promises. We trust the school will be greatly helped by these accessions to the working staff.

**Featherston.**—This is only a roadside Post Office, with a few scattered families who worship in the Parry Sound churches. There is no school, and so few children that it is thought impossible to organize a school.

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**Wilcox Sabbath-School** is seven miles from Parry Sound on the Christie Road. It is a miners' school, having forty scholars, with an average attendance of thirty, and five teachers.

**Brook's Sabbath-School** was organized in February, 1891, in the township of Foley, and is about seven miles from Parry Sound on the Parry Sound road. It is kept open the whole year. There are about forty scholars.

**Parry Sound Convention** was held as advertised on August 28th. Mr. A. Day joined your Committee here, and took a leading part in the Convention. It was well attended by the earnest and intelligent Sabbath-School workers of this place, and was much enjoyed. They unanimously resolved to organize a Sabbath-School Association for the part of Parry Sound District that was most suitable for Convention purposes. Mr. D. W. Ross is President, and Mr. Wm. Ireland, Secretary. Without doubt this Association will do good work.

**Midland Convention** was enthusiastic, earnest and successful. The Sabbath-School workers came in for miles, and proved themselves not only as painstaking as the workers where a convention is an old institution, but also keenly alive for suggestions for more thorough work and to achieve greater success. Here, also, an Association was organized which will be sure to produce excellent results.

A table containing all statistics of the schools from which we could glean any information has been forwarded to your General Secretary.

Your committee found it convenient to visit the places along the north shore of the Georgian Bay, and found at almost every place a number of earnest workers engaged in Sabbath-School labor. Many of these workers were feeling lonely and somewhat disheartened, but looking to the grand results of their work, were very faithful in its prosecution. Among these places were Spanish Mills, Cook's Mills, Walford, Massey and Webbwood.

**Spanish Mills.**—There is here a Sabbath-School in connection with the Presbyterian congregation, Rev. J. Rennie, Sup't, who attended the Convention at Gore Bay, Manitoulin Island.

**Cook's Mills.**—There are here three small schools—Episcopalian, Presbyterian and Methodist. There is no church here, but the schools are conducted by the missionaries of the various Churches.

**Walford.**—A small village on the Sault branch of the Canadian Pacific Railway. There are here Episcopalian and Presbyterian schools.

**Massey.**—Another growing village on the Canadian Pacific Railway; has Methodist and Presbyterian schools.

**Webbwood.**—Methodist school held in the school house one mile west of the town. There are very few children. The distance of the school from town is against its success.

The Presbyterian school is conducted in the new and substantial Presbyterian Church recently erected in this growing town. Attendance averages thirty-five. It possesses a good library, and is well supplied with papers. This school is flourishing and doing good.

In conclusion, we desire to express our gratification at being privileged to take part in this work, and feel confident that the enterprise of our indefatigable secretary, Mr. Day, in inaugurating this movement, will be abundantly appreciated and rewarded. The funds provided were sufficient.

W. A. HUNTER.

T. A. MOORE.

## DISTRICT No. V.

**NORTH BAY TO HUNTSVILLE.**—The part of this district assigned to me, by mutual arrangement with my esteemed companion in the work, Rev. R. J. M. Glassford, begins with Burk's Falls on the east, embracing points along the charming valley of the Magnetawan River, extending west as far as McKellar and Waubamick. I was most favorably impressed with the general intelligence and good behavior of the children; with the great interest taken in Sunday-School work, as well as with the uniform kindness and appreciative welcome accorded your deputation. The District Convention was held at Magnetawan on August 21st, and notwithstanding a downpour of rain the Methodist Church was filled at the first session with earnest Sunday-School workers. The papers prepared were practical, the points intelligently and forcibly presented, eliciting most general and profitable discussion. We esteemed it in the interest of our mission to urge that programmes be sustained, so far as introduction of themes was concerned, by local Sunday-school workers so far as possible, holding ourselves bound to sustain and strengthen the discussion of themes as opportunity occurred, without leaving a possible impression that its success depended on extraneous aid. From beginning to end Sunday-School enthusiasm ran so high as to stamp "Sunday-School" on the mind and thought of the whole village and surrounding neighborhood, so much so that leading citizens considered it the greatest event ever known in the village. No arguments were needed, though Bro. Glassford advanced many and strong ones, in favor of organization, the people were thoroughly ripe; moreover, a pleasant and unusual difficulty occurred of choice of officers among so many that were both able and willing to bear the yolk. The best man (S. G. Best, Esq.) was unanimously chosen as President, Mrs. Grinton, a most indefatigable worker, as General Secretary, and Mr. John Harper, of Katrine, Statistical Secretary.

At Emsdale, by appointment, a conference was arranged for August 24th, with the object of reaching Sunday-School workers to whom Magnetawan was inaccessible. I spent the preceding Sabbath in the village, preaching in the school-house, and in the evening conducting a mass meeting for Sunday-school scholars and parents in the Presbyterian church. Although the weather was unfavorable, the attendance was good. On the following day, a two-session conference of Sunday-School workers was held, afternoon and evening, as on the previous day. The attendance was all that could be desired, notwithstanding a downpour of rain. My devoted colleague, Bro. Glassford, was unavoidably detained elsewhere. The object of the Conference, however, was fully answered, and cannot but result in permanent encouragement of new hope and holy ambition to the Sunday-School workers of the District: much of this result being due under God to the noble assistance of Bro. Smith, Presbyterian student, and Bros. Elliott and Sparling, of the Methodist Church. A similar conference, with similar influence and promise of results, was held at Sundridge. Looking over the whole field, the greatest need in the judgment of your missionary is a live, vigorous Sunday-School Convention within reasonable distance of every Sunday-School worker. In the Magnetawan district there are Sabbath-Schools which, for equipment, intelligent management, and staff of consecrated teachers, will compare favorably with any Sabbath-Schools of southern Ontario. Among these, it will not be invidious to mention the Presbyterian Sunday-School at

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Katrine, and the Baptist Sunday-School at Doe Lake. These, with several others of the Anglican and Methodist Churches, would contribute the necessary influence to make a Convention uplifting to the weaker schools. Apart from these noble exceptions, the general need is a new and true vision as to the aims and claims of a Sunday-School, with its infinite possibilities demanding the most intelligent consecration of wise methods. Just such inspiration, a Convention would be likely to confer, and teachers' meetings and such equipment as would then be deemed essential would be secured. Meantime, much can be done to help to discover such needs. In the Magnetawan district, of twenty schools reported, **only two close at any portion of the year.** In the Emsdale district, about half those reported close during the winter months. One of the first wants of the Sunday-schools of this district is the organization of teachers' meetings for mutual counsel on the lesson and on the work generally. Not more than one or two were reported in the whole district. In only two or three schools did we find any library.

The Anglican school at Dunchurch has an excellent library of three hundred volumes, but this is quite an exceptional case, and in a country sparsely settled, with religious opportunities necessarily few and far between, the absence of good books is a great loss, as their ministry would be an untold gain. Can there not be found in our town and city schools a sufficient number of volumes which have been read, to gladden the heart, enlighten the mind, and hallow the Sabbath hour of many an isolated home? And would not the missionary culture of such schools be promoted and blessed by the appointment of a committee of young people to repair the books for such a purpose.

Several schools are without any Lesson Helps, notably Todd's Corners—a new school with good prospects and deserving help—Spence, Fairholme, Dunchurch, Bear Lake, and at other points. The names and addresses of all schools are placed in possession of your General Secretary, who will gladly be the medium of contact between the needy and the helpful. And now we commend our labors to God. The idea of Sunday-School mission work was a novel but a good one. The fields have been traversed, the needs have been studied, reliable information has been gathered, and the bonds of fellowship and co-operation have been strengthened. I travelled within fourteen days 620 miles; aided in the establishment, through Convention, of two district associations; held two conferences, and now leave my work in His hands who has said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

C. J. DOBSON.

**NIPISSING DIVISION.**—In company with my colleague, Rev. C. J. Dobson, and the General Secretary, we began our work in this large and scattered district on the 18th of August. Previous to that date I had forwarded a special circular to the Sunday-school workers, etc., of the field, inviting a large representation of those interested in Sunday-school work to the North Bay Convention.

At every point your missionaries were cordially received by the Ministers, Superintendents and Teachers. A keen interest in this advance movement of your Association was everywhere observable, and enthusiasm along the line of organization was most manifest. Eternity only will reveal the great work that is being done by the noble and devoted band of workers in this district. In the face of almost insuperable difficulties, the

banner of the cross is faithfully upheld, and the tramp, tramp, tramp of the Sunday-school army echoes and re-echoes through forest and over ridge—along the banks of shaded rivers and by the shores of glassy lakes. Very few points confess no school, and in nearly all of such few points the principal reason is, that, owing to the sparsely settled nature of the community, and distance between homes, the few children cannot assemble together. A **home class** was urged by your missionaries in all such cases, and they are pleased to add that such classes are neither unknown nor unfrequent. Addresses, hints, explanations, etc., touching organization and teaching were given wherever one or more Sunday-school workers could be gathered together, and were gratefully received.

I must make special mention of the intelligence of the children of the district—their answering of questions when in mass-meetings being equal to that of any in frontier County Conventions. A most successful three-session convention was held at North Bay. Delegates were present from Mattawa, Powassan, and intermediate points; the local Ministers and laity entering most heartily into the spirit and work of the Convention, and a most practical and profitable season was enjoyed. The discussion of the topics on the programme was heartily entered into by the workers of the district, and much good will certainly result in the near future. Not the least important work accomplished at North Bay was the founding of Nipissing District Sabbath-school Association, with a consecrated staff of officers and executive. The bounds of the Association were also determined, and an Annual Convention decided upon. It will meet next year at Mattawa. This maiden Association is in one respect almost unique, having a lady (Mrs. Detlor), of North Bay, for General Secretary.

At Sundridge, fifty miles south of North Bay, a two-session conference was held (afternoon and evening), with the cordial co-operation of Bros. Stinson (Presbyterian) and Morris (Methodist). These meetings were on a par with the North Bay Convention in the matter of interest and profit to all present. Sunday-school work in Sundridge is in an excellent condition. At all points visited the hope was expressed that workers from the front might see their way clear to continue next year and following years the work begun this summer by the Provincial Association. A full list of schools and officers is kept *in retentis*.

#### Impressions.

1. Sunday-school workers are earnestly devoted.
2. Christian union will be greatly helped by the mission work of this summer.
3. Teachers have been greatly aided by the discussion of the subjects so wisely chosen by your Executive.
4. The Provincial Associations should arrange to assist these new Associations next summer.

#### Needs.

Suitable literature, hymn-books, maps, lesson helps, and in the case of one modest (?) worker, a Sunday-school room. North Bay and Sundridge schools are fairly equipped. The "needs" belong to outlying schools. I would humbly suggest that the Provincial Association should discuss the matter of establishing a "Help Distributing Bureau."

All of which is respectfully submitted,

R. J. M. GLASSFORD.

To the President, etc., of the Provincial Sabbath-school Association.

## DISTRICT No. VI.

**HUNTSVILLE TO ORILLIA.**—Our investigation satisfied us of the wisdom of the plan adopted in the interest of Sabbath-Schools in the northern part of the Province.

About one-third of the places needing Sabbath-Schools had none, and now in all these places, by arrangement direct or indirect, schools have been organized or are arranged for with helpers on the ground.

Travelled fully 400 miles from first to last, and did all that was practicable to strengthen the Sabbath-School institution throughout the district. Nearly all the schools use the International lessons, which are much appreciated.

Three-fourths of the schools are kept open all the year, but teachers' meetings are seldom held in those parts of the district where the people are scattered, they are regularly held in the towns and villages. The blackboard is very seldom used, the pictorial lessons largely taking the place of the board and chalk.

There are eleven schools that desired assistance by way of Sabbath-School papers and libraries and other supplies which were promised. Most of the schools are held in the different churches or in the public school buildings.

We have sent to those schools needing help, seventy-five new hymn-books and forty second-hand, for use in the Sabbath-Schools; one thousand Sabbath-School papers, some of them a little promiscuous. Sent from the Book Room a full supply of *Banners* and Sabbath-School papers, etc., for six new schools, and by a strong effort of gathering together, and a prolonged effort of fixing up, we have sent back over 700 library books for seven different places.

All the papers and boxes of books have been pre-paid, excepting the one sent to Germania. A list of the schools visited is placed in possession of your General Secretary.

The District Convention was held in Orillia on September 3rd. Owing to exigencies of my own work it was impossible for me to attend. The General Secretary, Mr. Day, who was present, reports a good attendance, and in morning and evening sessions particularly—the manifest influence of the Holy Ghost begetting a spirit of ardent consecration to a truer ideal of the work. An organization was effected for North Simcoe, with Mr. Miscampbell, M.P.P., as President, and Mr. P. Murray, Orillia, as Secretary-Treasurer.

R. B. ROWE.

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The PRESIDENT—This report of the General Secretary is now before the Convention. What action will be taken with regard to it? It has been suggested that we take the other reports first, before we take any action on this. We will now have the report of the Treasurer.

## TREASURER'S REPORT.

J. J. WOODHOUSE, *in account with the Sabbath-School Association of Ontario, for the year October 1890 to October 1891.*

## RECEIPTS.

To Balance from 31st October, 1890 .....		\$551 58
To Contributions from Counties—		
North York .....	\$125 00	
Oxford, on account of pledge, \$25 ; Mission Work, \$52 .....	77 00	
West York, \$61 ; Tp. York, special, \$10 ; Humber-summit, \$2. ....	73 00	
East York .....	60 00	
Peterboro' .....	50 00	
Wellington .....	50 00	
Halton .....	50 00	
Norfolk .....	50 00	
Brant .....	50 00	
Huron .....	50 00	
Waterloo .....	43 80	
Lambton .....	40 00	
Haldimand .....	40 00	
South Ontario .....	25 00	
North Ontario .....	25 00	
Prescott .....	25 00	
Prince Edward .....	21 53	
West Durham .....	20 00	
Welland .....	15 00	
Elgin .....	10 00	
		900 33
To Cities—		
Hamilton Sabbath-School Association .....	\$75 00	
Guelph .....	30 00	
London—St. Andrew's Presbyterian, \$12 ; Park Avenue Presbyterian, \$5 .....	17 00	
		122 00
To Schools out of Toronto—		
First Presbyterian Sabbath-School, Seaforth .....	\$20 00	
Zion Church Methodist Sabbath-School, Waterloo Township, per J. Hunt .....	10 00	
Thamesford Presbyterian Sabbath-School, Mission Work, per W. B. McKenzie .....	10 00	
Bridge Street Methodist Sabbath-School, Belleville .....	10 00	
First Presbyterian Sabbath-School, St. Catharines .....	10 00	
Haynes Avenue Presbyterian Sabbath-School, St. Catharines .....	5 00	
Evangelical Lutheran Sabbath-School, Hespeler ..	5 00	
Branchton .....	1 00	
		71 00
Carried forward .....		\$1,644 91

	<i>Brought forward</i> .....		\$1,644 91
<b>To Conventions—</b>			
	Dawn, Euphemia, Camden and Zone.....	\$5 00	
	Meaford and St. Vincent.....	5 00	
	Muskoka Convention, Gravenhurst .....	5 00	
			<hr/> 15 00
<b>To Schools in Toronto—</b>			
	Knox Church, \$15 ; Bible-class, \$10.51 .....	\$25 51	
	Northern Congregational .....	25 00	
	Erskine Presbyterian .....	15 00	
	Jarvis Street Baptist .....	15 00	
	Occident Hall Union .....	15 00	
	Bloor Street Baptist .....	10 00	
	Bloor Street Presbyterian .....	10 00	
	West Presbyterian.....	10 00	
	St. Andrew's Presbyterian .....	10 00	
	St. James' Square Presbyterian .....	10 00	
	Old St. Andrew's Presbyterian .....	10 00	
	Central Presbyterian .....	10 00	
	Elm Street Methodist .....	10 00	
	Cooke's Church Presbyterian .....	10 00	
	Avenue Road Methodist .....	10 00	
	Charles Street Presbyterian.....	10 00	
	Walmer Road Baptist .....	10 00	
	Leslieville Presbyterian .....	10 00	
	Sherbourne Street Methodist .....	10 00	
	Bond Street Congregational.....	10 00	
	Parkdale Presbyterian .....	10 00	
	Carlton Street Methodist .....	10 00	
	College Street Presbyterian.....	8 00	
	Duchess Street Presbyterian .....	8 00	
	College Street Baptist .....	5 00	
	Parliament Street Methodist .....	5 00	
	Dundas Street Methodist .....	5 00	
	"Olivet" Congregational.....	5 00	
	Dovercourt Road Baptist .....	5 00	
	"Trinity" Methodist .....	5 00	
	New Richmond Methodist .....	5 00	
	Woodgreen Methodist .....	5 00	
	Western Congregational .....	5 00	
	Zion Congregational .....	5 00	
	Chestnut Street Congregational .....	5 00	
	Disciples Church Sabbath-School .....	3 00	
	Leslieville Methodist (last year) .....	3 00	
	Tecumseth Street Baptist.....	2 00	
	"Friends" .....	1 00	
			<hr/> 345 51
<b>To Personal Contributions—</b>			
	Hon. James Young, Galt.....	\$10 00	
	Hon. A. Vidal, Sarnia .....	10 00	
	A. J. Donly, Simcoe :.....	10 00	
			<hr/>
	<i>Carried forward</i> .....	\$30 00	\$2,005 42

<i>Brought forward</i> .....	\$30 00	\$2,005 42
Rev. A. Jackson, Ph.D., Galt.....	10 00	
F. T. Frost, Smith's Falls .....	10 00	
Henry Yeigh, Brantford .....	5 00	
G. M. McGregor, Brantford .....	5 00	
S. Gibson, Napanee .....	5 00	
H. C. McMullen, Picton .....	5 00	
Wm. Johnson, Belleville .....	5 00	
Mrs. J. A. Clarke, Smith's Falls.....	2 00	
Miss J. Rogers, Peterboro' .....	2 00	
Wm. Harris, Rockwood .....	2 00	
Funk & Wagnalls .....	2 00	
A Friend of "Maple" Sabbath-School .....	1 00	
W. G. Graham, Aurora.....	1 00	
Rev. R. Hamilton, Motherwell .....	0 50	
		85 50
<b>To Personal Contributions, Toronto—</b>		
Hon. S. H. Blake .....	300 00	
J. K. Macdonald .....	15 00	
Kilgour Brothers .....	10 00	
Elias Rogers & Co.....	10 00	
The E. & C. Gurney Co .....	10 00	
Northrop & Lyman Co .....	10 00	
A. M. Cosby .....	10 00	
J. Kay, Son & Co .....	10 00	
Lyman Bros .....	10 00	
J. J. Maclaren, LL.D., Q.C .....	10 00	
Gourlay, Winter & Leeming .....	10 00	
Taylor Bros.....	10 00	
Richard Brown .....	10 00	
Caldecott, Burton & Spence.....	10 00	
H. S. Howland .....	10 00	
G. Goulding.....	10 00	
Geo. A. Cox .....	10 00	
A. Day .....	10 00	
J. J. Woodhouse .....	10 00	
A. T. Crombie.....	5 00	
W. J. Gage.....	5 00	
John A. Paterson, M.A .....	5 00	
H. Kent .....	5 00	
Robt. Walker & Sons .....	5 00	
John Stark.....	5 00	
R. J. Score .....	5 00	
Samson, Kennedy & Co.....	5 00	
Eby, Blain & Co.....	5 00	
S. J. Moore.....	5 00	
George Craig .....	5 00	
Davidson & Hay .....	5 00	
W. H. Smith .....	5 00	
J. B. Reed .....	5 00	
H. A. Nelson & Sons .....	5 00	
<i>Carried forward</i> .....	\$560 00	\$2,090 92

<i>Brought forward</i> .....	\$560 00	\$2,090.92
D. E. Thomson .....	5 00	
James Scott .....	5 00	
Mrs. James Lesslie .....	5 00	
D. Coulson .....	5 00	
J. McD. and Co .....	5 00	
D. W. Alexander .....	5 00	
Wm. Brown .....	5 00	
W. H. Howland .....	5 00	
R. W. Elliott .....	5 00	
W. H. Pearson .....	5 00	
B. H. D. ....	5 00	
S. F. McKinnon .....	5 00	
John Forrest .....	5 00	
John Burns .....	5 00	
A. J. Brown .....	5 00	
J. D. Nasmith .....	5 00	
J. Orchard .....	5 00	
J. F. Ellis .....	5 00	
J. Goodall .....	5 00	
P. W. Ellis & Co .....	5 00	
J. J. Tolfree .....	5 00	
James McNab .....	5 00	
Peter Macdonald .....	5 00	
William Davies .....	5 00	
J. L. Blaikie .....	5 00	
A. M. Smith .....	5 00	
T. Milburn .....	5 00	
Mrs. John Macdonald .....	5 00	
John Leys .....	5 00	
L. C. Peake .....	5 00	
James Turnbull .....	5 00	
W. Barclay McMurrich .....	5 00	
W. C. T. U. per Mrs. Hilborn .....	2 00	
H. P. Dwight .....	2 00	
W. H. Lailey .....	2 00	
J. J. Gartshore .....	2 00	
C. S. Gzowski, jr .....	2 00	
R. J. Hunter .....	2 00	
W. H. Orr .....	2 00	
J. J. Kenny .....	2 00	
C. M. Taylor & Co .....	2 00	
D. Gunn .....	2 00	
John Hawley .....	2 00	
W. Freeland .....	2 00	
Dudley & Burns .....	2 00	
Mrs. E. M. Finlayson .....	2 00	
Robt. McLean .....	2 00	
J. Leckie .....	1 00	
Samuel Trees .....	1 00	
A Friend, M. C. ....	1 00	
		<u>753 00</u>

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*Carried forward* ..... \$2,843 92



Brought forward ..... \$3,635 15

## DISBURSEMENTS.

By Mrs. Kennedy, Philadelphia .....	\$75 00	
" Mr. and Mrs. Blight, their services .....	50 00	
" G. Bengough, Stenographer .....	50 00	
" Sundry Expenses, Provincial Convention.....	9 30	
" Travelling Expenses, Speakers .....	20 35	
" " " half-yearly Meeting, Toronto .....	6 10	
" Postage and Telegrams .....	98 18	
" Wood-cut and Electrotype—Map of Palestine....	6 70	
" Stationery .....	42 10	
" Express charges .....	13 34	
" Customs Duties, International Reports, etc.....	4 95	
" Exchange .....	1 09	
" Advertising .....	6 75	
" Subscription to International Convention.....	200 00	
" Travelling Expenses, Chairman of Executive Com- mittee and General Secretary, Montreal and Ottawa re Railway rates.....	28 50	
" Travelling Expenses, Chairman Executive Com- mittee, Brussels Convention.....	6 00	
" W. Briggs, Printing Reports, Programmes, etc....	478 50	
" Printing—Sundries .....	20 75	
" Travelling Expenses, General Secretary— North York, \$1.75; Hamilton, \$2; Welland County, \$4.50; Two Norfolk Township Con- ventions, \$6; Watford, \$6; North Ontario, \$2.10; Middlesex, \$4; Lambton, \$4; Oxford, \$5; Kent, \$1.25; Lambton and Mimico, 40c.; Stirling, \$4; Norwood, \$3; Warsaw, \$1; Plattsville, \$4; Pickering, \$1.50; Beachville, \$5; Hamilton, \$2; Brussels, \$4.18; (3) Nor- folk County Conventions, \$6; Oxford, \$4; Carradoc, \$3; Norfolk County, \$4; Dufferin, \$3.45; Thorndale, \$3; Wentworth, \$6; Wes- ton, 60c.; Burlington, \$3; Norval, \$1.50; Malton, 80c.; Altona, \$1; Stroud, \$3; Bramp- ton, \$3; Bethesda, \$1; Orono, \$3; Vaughan, \$1.25; Britannia, \$1.25; Gravenhurst, \$4.65; St. Catharines, \$1.50; Blenheim, \$2; Stayner, \$4.50.....	\$123 18	
" Mission work—travelling expenses only—		
" Rev. E. Bosworth, \$50; additional, \$12.08	\$62 08	
" Rev. G. E. Freeman, B.A. ....	50 00	
" Rev. J. B. Moore .....	50 00	
" Rev. W. A. Hunter, M.A. ....	30 00	
" Rev. C. J. Dobson, B.D.....	35 00	
" Rev. T. A. Moore .....	30 00	

Carried forward ..... \$257 08 \$1,240 79 \$3,635 15

<i>Brought forward</i> .....		\$257 08	\$1,240 79	\$3,635 15
By	Rev. R. J. M. Glassford .....	35 00		
"	Rev. R. B. Rowe .....	30 00		
"	Rev. A. P. Brace .....	16 00		
"	General Secretary to arrange for Mission Work .....	5 46		
"	General Secretary and J. H. Courtenay .	39 41		
"	J. H. Courtenay.....	3 00		
"	General Secretary .....	71 15		
"	General Secretary, new organizations, Ridgetown and Chatham .....	8 75		
			465 85	
"	Salaries—			
"	A. Day.....	900 00		
"	J. J. Woodhouse .....	600 00		
			1,500 00	
				3,206 64
To balance on hand October 21st, 1891 .....				<u>\$428 51</u>

Audited and found correct.

24th October, 1891.

E. J. JOSELIN.

NOTE.—From this must be deducted \$200, the amount pledged by the Ontario delegates at the Convention at Pittsburgh, for "International work," and \$90.70 for accounts due, but chargeable to the incoming year. The remainder, **\$137.81**, is occasioned by the payment to the Treasurer immediately before the last Convention, of numerous sums of money, for some time overdue.

MR. WOODHOUSE—The reason why so large a balance appears on hand at the beginning of the year is on account of contributions, which had been promised in the earlier part of the year, failing to come in until just before and at and after the Convention at Brantford, but which were included in last year's amount. Perhaps it would be well to remind the brethren that at the last Provincial Convention there was a resolution passed that the books of the Treasurer should be closed previous to the Convention, so that the accounts might be presented audited; for that reason some sums of money which had come into my hands a few days before the Convention do not appear in this statement :

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## ADDENDA.

Moneys belonging to the past or previous years received since the closing of the above account.

Peel County, 1888-89 .....	\$100 00	
Elgin County, 1890-91 .....	35 00	
Perth County, 1890-91 .....	25 00	
Grenville County, 1890-91 .....	20 50	
Glengarry County, 1890-91 .....	20 00	
West Simcoe County, 1889-90, \$10.10; 1890-91, \$8.55 .....	18 65	
Dundas County, 1890-91 .....	15 00	
East York (York Township) 1890-91 .....	10 00	
Prince Edward County, 1890-91 .....	9 35	
London Sabbath-school Association—		
Queen's Avenue Methodist S. School, 1890-91 .....	\$10 00	
Dundas Centre, 1890-91 .....	10 00	
London South Methodist, 1890-91 .....	6 00	
Talbot Street Baptist, 1890-91 .....	5 00	
London West Methodist, 1890-91 .....	3 00	
Queen's Park Methodist, 1890-91 .....	2 25	
Wellington Street Methodist, 1890-91 .....	8 00	
		44 25
Toronto Sabbath-schools—		
Broadway Methodist, 1890-91 .....	10 00	
Euclid Avenue Methodist, 1890-91 .....	5 00	
		15 00
Abraham Shaw, Kingston .....		5 00
Total .....		<u>\$317 75</u>

## MEMORANDUM OF MISSION WORK.

Travelling expenses (see page 76) .....	\$465 85
"  "  portion of General Secretary's expenses, p. 75 .....	19 50
Proportion of stationery, postage and express charges .....	14 79
	<u>\$500 14</u>
Contributions specially for this work .....	342 36
	<u>\$157 78</u>

A DELEGATE—Are these general contributions, which you speak of in your report, from the Sabbath School funds generally or are they from private subscription?

MR. WOODHOUSE—That is a difficult question to answer. Some of them are.

MR. PEAKE—If the friends will allow me, I will explain. The contributions to this fund come from different sources, from personal contributions, contributions from Sabbath Schools, and from the county associations; and if there are any other sources of income that are available to the Association we are prepared to receive them. A good deal of this money does come from the general Sunday School fund of the various schools, and of course we are quite prepared to receive more such.

MR. PEAKE—I move that the reports just presented be received and referred for consideration to a select committee to be appointed by this Convention—this is the course that was adopted last year—and that the business committee be instructed to report the names of a representative committee of, say, about nine or eleven members, I

am not particular which, to represent various parts of the Province, and make a report upon this matter.

MR. DAY—It is not meant that the subscriptions are to come in about the 15th of October, but that the larger part should be sent in early in the year. Then, in regard to the matter of travelling expenses for missionary work, there appears an item of \$42.41 against the General Secretary and J. H. Courtenay for work in the eastern part of the Province. I do not want it to be understood that that was expended and that the eastern counties did nothing towards it; more than \$30 of that was paid in collections in these counties.

A DELEGATE—I would like to ask if the cost of the reports could not be lessened? We pay at the present time twenty-five cents for a copy of this report, and they are not well circulated. Now, in case a school should take sufficient reports to go all around, say fifty, could not you put the reports in at a cheaper rate? Wouldn't it pay you to do it? Our teachers know nothing or very little about the work that is going on.

MR. WOODHOUSE—That is a question that came up some time ago, and I was going to make a suggestion, that in future if any school took as many as ten or more, they should be sold at a less price, say twenty cents.

A DELEGATE—Put them at ten cents, Mr. Chairman.

MR. PEAKE—Of course it is open for discussion whether, as a matter of advertisement for the Convention, it would pay to distribute them freely. As a matter of business I want to say that the reports cost twenty cents apiece, and cannot on a business basis be sold for ten cents. You must clearly understand, if you do sell them, it will be at a sacrifice of ten cents for every copy sold.

A DELEGATE—Do you mean to say that the cost of these reports is twenty cents each?

MR. PEAKE—Yes sir, in that neighborhood.

A DELEGATE—A great many of the schools are quite indifferent to the work of the Provincial Convention, as they do not understand the work that is being done. Supposing you sold them for ten cents each, even though they cost twenty cents, you will arouse greater interest in the schools, and they will contribute more freely to the treasury of the Convention.

A DELEGATE—I think it would be unwise to make any change in the price. I am sure there is no one but would be willing to pay twenty-five cents a copy.

MR. HOSSIE—I second the motion that the Business Committee submit the names of nine or eleven to act upon the reports, as to the best method of disposing of them.—Carried.

REV. MR. WOOD—I move, sir, that the matter of the price of the report of the proceedings of this Convention be also referred to that committee.

MR. MORRIS (Hamilton)—I beg to second that motion, and if

the price of the report is reduced, I hope to take a copy for each of my teachers.

The PRESIDENT—It seems to me if the delegates present would send in their orders for the reports, the price might be reduced without further discussion.—Motion carried.

The PRESIDENT—The next item on the programme is the presentation of the report of the International Sunday School Conference at Chautauqua, August, 1891, which will be submitted by Mr. Peake.

REPORT OF THE INTERNATIONAL SUNDAY SCHOOL EXECUTIVE COMMITTEE, AND THE INTERNATIONAL SUNDAY SCHOOL CONFERENCE, CHAUTAUQUA, N. Y., AUGUST, 1891.

The International Sunday School Executive Committee met in the parlor of the Hotel Atheneum, Chautauqua, N. Y., on Saturday, August 15th, 1891, and following days. The sessions of the committee were harmonious, and a spirit of earnestness and holy enthusiasm was manifest to all. Seventeen members were present, representing fifteen States and two Provinces. In the absence of the regular representatives, six brethren, representing four States and two Provinces, were recognized and received as temporary members of the committee; so that, in all nineteen States and four Provinces were represented, the Provinces being Ontario, Quebec, Prince Edward Island and Manitoba.

The Treasurer's report showed that during the year some six thousand dollars had been received and disbursed in carrying on the work of the committee.

Mr. Wm. Reynolds, the Field Superintendent, who was present, reported that he had visited and assisted in convention and other work in thirty States, Territories, and Provinces, including Quebec, Nova Scotia, New Brunswick, Prince Edward Island, and Manitoba. Mrs. Crafts had attended nine conventions in the South.

It was unanimously resolved that, in pursuance of the recommendation of the Pittsburgh Convention, the committee do at once employ and put in the field a competent colored man to supplement the work of Mr. Reynolds in securing Sunday School organizations among the colored people of the Southern States. The selection of this worker was left to the Chairman and the Sub-Committee on "Conference and Advice."

After full consideration it was resolved that it is wise to send, at least, two representatives from America to visit foreign lands, to invite delegates from these lands to attend the World's Sunday School Convention to be held in St. Louis, Mo., in 1893, provided the necessary funds can be raised by special contribution for that purpose.

A sub-committee, appointed to report an outline plan for the International and World's Conventions, presented the following report, which was unanimously adopted:

"In outlining plans for the Seventh International and for the Second World's Sunday School Conventions, to be held in St. Louis in 1893, your committee estimates the number of delegates in attendance will be about 1,500, of which 1,200 will be Americans, and 300 foreigners. As many of the foreign delegates cannot leave their homes before June 1st, we recommend the opening of the International Convention upon Thursday morning, June 20th, and that it consist of seven sessions, three each upon Thursday and Friday, and one on Saturday morning, giving the remainder of Saturday to such features of rest and recreation as may be deemed advisable.

"We further recommend that Sunday, the 23rd of June, be observed by the Churches and Sunday Schools of the city of St. Louis as a day for special religious services in behalf of Sunday School work in all lands.

"We recommend that the Second World's Sunday School Convention open upon Monday morning, June 24th, at ten o'clock, and that it consist of six sessions, three each on Monday and Tuesday. That the bond of Christian fellowship may be made strong and enduring, delegates from other lands should be cordially invited to attend the sessions of our International Convention and all American delegates should remain for the sessions of the World's Convention."

In accordance with the suggestion of the Chairman, a sub-committee was appointed to consider the propriety of having at the Columbian Exposition, to be held in Chicago in 1893, an exhibit by the Sunday Schools of the world, under the direction of this committee. The following report of the sub-committee was unanimously adopted:

"Believing that the Sunday School cause throughout the world will be advanced by a suitable exhibit at the Columbian Exposition to be held in Chicago in 1893, we deem it wise and expedient for the Sunday Schools of America, and such other lands as may desire to unite with us, to make such exhibit, and we recommend that all Sunday Schools in America take up a collection for such purpose and for the promotion of such cause, on February 21st or July 1st, 1892, or as near these dates as practicable, and forward the amount of such collection to the person whom the committee shall designate as Treasurer. That, unless some more satisfactory plan presents itself to the committee, this exhibit should be in a building to be erected for that purpose upon the Exposition grounds, and designated as the International Sunday School Building."

Dr. Kelly, of Montreal, was appointed as the Canadian member of the Committee on Sunday School Work throughout the world, under the resolution of the World's Sunday School Convention in London.

A communication was received from the Commissioners of Education of the United States to the effect that that Department considered the Sunday School work of the United States as part of the public education of the country, and that in the next annual report of

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that department, it is proposed to have inserted an article, or perhaps two articles, on Sunday School work as an educational factor, and that it was the desire of that department that these articles should be prepared under the supervision of the International Sunday School Executive Committee. Thereupon it was unanimously voted that the Chairman of the Committee do, with the consent of the Commissioners of Education of the United States, prepare, or cause to be prepared by some other person to be selected by himself, the Sunday School articles to be so published.

The Chairman, in conjunction with Mr. Reynolds, was empowered to arrange the plans for Mr. Reynolds' work during the ensuing year, and the Chairman, with the Committee on Conference and Advice, were authorized to employ an additional person, either temporarily or permanently, as funds will permit, to be put into the field to supplement the work of Mr. Reynolds.

It was unanimously decided to call, in August, 1892, another Conference of Sunday School workers to be held at Chautauqua, for the discussion of methods and plans of work.

Concurrently with the sessions of the International Sunday School Executive Committee, or rather, at alternate intervals, a Conference of State, Provincial, and Territorial Sunday School officers, with many unofficial prominent Sunday School workers, took place.

Twenty-two States and Provinces were represented as follows :

Members of International Executive Committee .....	17
Field Superintendent Reynolds .....	1
Officers and Members of State and Provincial organizations .....	48
Members of International Lesson Committee.....	3
Other Sunday School workers. ....	29
	—
Total .....	98

Ontario was represented by ten delegates, nine of whom were members of the Provincial Executive Committee. This number was exceeded only by New York and Ohio, with fifteen and eleven respectively.

The sessions of the Conference, five in number, were, from the beginning, deeply interesting, because of the Christian fellowship and devotional spirit which prevailed, the power of God being manifest in all the deliberations. The time was occupied, chiefly, in hearing verbal reports of the progress of the work in the several States and Provinces represented. These reports were generally of a most cheering and hopeful character, and indicated much activity on the part of the workers. The reports of Mr. Reynolds and Mrs. Crafts were listened to with the deepest interest, and their hearty reception in the South, together with the spirit manifested by the southern brethren present, show that the interests of the colored population

occupy a prominent place in their consideration as well as in their affections. The opinion of many of the best workers, white and colored, is that work amongst the colored people of the South can be prosecuted most successfully by people of their own race.

The importance of the subject of teacher-training was made very prominent, and a good deal of interest was excited by Prof. Hamill, of Illinois, who has prepared an elementary Normal Course of lessons, which has been received with much favor by many who complained that the existing courses were too difficult for the average Sunday School teacher.

Several States reported gratifying results from the institution and operation of the "Home department," as outlined in our report of last year.

The plan of grouping several counties into a district is in successful operation in some of the more progressive States, and, in view of the interesting discussion in the Brantford Convention, I took the opportunity to call for information from brethren representing some of these States, as to the practical working of the plan. In New York the State is divided into eight districts, in each of which six members of the State Executive Committee reside, and constitute a sub-committee, to whom the work of that district is specially committed. Each district is organized with a President and Secretary, and employs a field worker or missionary. No conventions are held by the districts, and there is no friction with county organizations. Once a year a conference of workers is held for mutual help. As far as possible all work is done through the county officials. Illinois has been working under a different plan, but is veering round to the plan of New York, which seems to be regarded as something like a model, and is said by the brethren who are responsible for its working to be very satisfactory in its results. Illinois, with its 102 counties, is divided into 20 districts.

The resolution of the Executive Committee in the matter of the proposed Sunday School exhibit at the Columbian Exposition, which had not yet been adopted by that body, was brought before the Conference for its judgment, when, by a rising vote, the following resolution was unanimously adopted:

"That this Conference, having heard the resolution of the Executive Committee with regard to the erection of a building at the Columbian Exposition to be held in Chicago, and having fully considered the same, do most heartily approve and endorse the resolution."

Similarly, the resolution proposed to be passed by the Executive Committee on the subject of a committee of invitation to the World's Sunday School Convention was fully discussed and unanimously approved and endorsed. In this connection it may be stated that the Chairman, Mr. Jacobs, volunteered to contribute one thousand dollars towards the expenses of this deputation, which are estimated at about three thousand dollars.

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On Sunday afternoon a platform meeting was held in the great amphitheatre, addressed by Mr. Jacobs, Mr. Reynolds, Mrs. Crafts, and Dr. Duncan upon the several departments of work under the supervision of the Executive Committee. The meeting was one of deep interest.

A wonderful meeting was that held on Sunday evening at 7 o'clock, for prayer. In a company of between forty and fifty, twenty-six States, Provinces, and Territories were represented. The meeting was one of great spiritual power, and it is impossible to give, in words, any adequate idea of the spirit which prevailed. Its impression will never be effaced, and lasting good will doubtless be the result.

Mr. B. F. Jacobs, Chairman of the International Executive Committee, presided at all the sessions of Committee and Conference, and contributed largely to the success of both gatherings by his cheerfulness; his gentleness, his hopefulness, his marvellous faith and enthusiasm, and his spiritual power; nor did the delegates fail to catch, and profit by, his spirit.

The Conference was brought to a close by all joining hands and singing tenderly, "Blest be the tie that binds," and prayer by President Lewis Miller, of Chautauqua.

The PRESIDENT—I would like to remind the delegates present that we are very anxious to get as full report of the names of the delegates as possible. There is a register here and I would like you to register your names with full address.

Next is an address on

#### "METHODS OF SUNDAY SCHOOL MANAGEMENT,"

by Mr. George Bishop, President of the Sabbath School Association of Quebec Province.

Mr. BISHOP—*Mr. President*, I come with greetings from the Quebec Sunday School Provincial Association. I am proud to be here. I would rather be here than be the Premier of the Province of Quebec just now. The work we have been doing in our Association, formerly known as the Canada Sunday School Union, has been similar, I presume, to yours; with this difference that our agent has for forty years been scouring the country on the outlying parts of the Province and taking the Word of God where it had never been read or heard before, distributing literature, holding meetings and organizing Sunday Schools. He is a kind of John the Baptist in the wilderness, and I want to say here, that there have come a new heavens and a new earth to a large portion of that outlying part of our Province in consequence of the work of our brother. But I want to stand to-day with you just as a common Sunday School worker, if you will allow me. I feel better just there. About forty-five years ago (I am giving my age away now) a boy I used to play with, one day ran his foot on a rusty nail and took lock-jaw and died.

Before he died, he took me to Sunday School. I stayed, and have been in the same School ever since—the old Ottawa Street School, Montreal, is known to our brother Peake, as it is to a great many others here. I have worked along in that way ever since, as teacher, secretary, assistant superintendent, superintendent, for the past twenty-four years. I tell you this little personal incident because I want you to know just who I am.

I forgot to say, that away back in those days when I went to school, I did not think the teachers knew just what they were doing. I think these men were doing a tremendous work, that they did not measure; that they were unconscious of the great work they were doing, and I do not think *we* know the extent of *our* work. I do not think we have waked up yet to the importance of the great work in hand. The idea of being co-workers with Him. What does it mean? I wish that during this Convention there may come down upon us a true conception of the power of the Holy Spirit, that we may know what it is to be co-workers with Jesus Christ.

The subject I have is a bright one, that is, you can make it bright. We might begin by asking what kind of a superintendent you ought to be? The Canadian Pacific Railway tried to get the broadest man, not only physically but mentally, in the person of Mr. Van Horne; and we Sabbath School teachers ought to get the broadest men we can for superintendents of the Sunday Schools. Of course I am not speaking physically now. (Laughter.) We must be careful not to forget that in an audience like this there are representatives from small schools in small places where they are broad men but who would perhaps not be so in a large city. Perhaps it would be well to keep this in mind in talking about our normal and educational work. We must not forget, that away outside of these there are some schools and cities that are big with importance and we must not frighten them by our plans. I know that it is only right that we should invite to this platform scholarship, men who have been through their colleges and got their degrees. These men who have earned their laurels will be able to talk on this question with great depth of knowledge; but allow me to say that there are a lot of small things in this work that are big. Now, in *ushering* at a school, for example. I found great difficulty about that, so I got some young men and asked them to be ushers. I gave them a little badge and said, "I want you just to wear that badge and stand at the door and shake hands with those that come in, and show them to a seat." This at once gives the young man a position. He has been officially appointed. It has an effect and is well worth trying. There is a great cry in some directions for more temperance lessons. I do not say that the temperance people are not working in that line. We have a little medal, on one side of which you will find these words: "God helping me, I will endeavor not to use any intoxicating liquors, profane language, or tobacco, and will urge

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others to do the same." It is a very simple thing, but you would be surprised how proud the boys are to wear it in the day school. Last year I bought a bit of ribbon and had it cut up into 300 or 400 pieces, and I said now our color for this year will be white. I did not ask any to pledge themselves to do this, that, or the other thing. I said I simply want you to wear that little piece of ribbon as an emblem of purity of this school. Everybody wanted it and everybody wore it. I thought I would mention these few little things. There are some little things that are mighty. When the little girl touched that button, when they wanted to blow up the rock with that suggestive name "Hell Gate," at the entrance of New York harbor, that was all she did. She was only two years old, but away went the rocks because of the mighty power that was behind the touch. Well, perhaps you are troubled in missionary matters. A few years ago, we resolved our school into a missionary society; every class was a branch; each class had its own little Secretary, who hadn't much to do, only to take in the money each Sunday and get credit for it. At the end of the quarter we had raised \$500. In connection with the raising of that money there were some very pleasant incidents. I remember that two beautiful little girls went to their mother and said, "Now, mother, we can do without sugar;" and they gave it up, in order that they might have their money's worth to put in on Sunday. Another little girl got newspapers to sell. Some children would help their mothers to dust and sweep, and some would stop a little extra practice on the piano so that they might have a little to bring; and there was a boy who lived in my house (he was not married then, boys don't live at home after they are married, particularly when they get two boys of their own.) That boy used to sift ashes. He earned \$12 that winter sifting ashes, which went into the missionary box, and the man who preached that Gospel and brought that boy to Jesus is here this morning. That is why it affects me so. I think it is necessary, in every school, to have one missionary class. I think every school ought to have a teachers' meeting for the study of the lesson, and I think in every town and village where you can have a union meeting, as well, you should have one. In Montreal, we have a magnificent class, taught by Rev. Dr. MacKay, numbering from 300 to 400 brethren and sisters, every Saturday.

A DELEGATE—I suppose some of them are here?

Mr. BISHOP—Yes, a large number. There are one or two that did not come. (Laughter.) As the old lady said to Sam Jones, "Mr. Jones, I have not been to hear you since I heard you smoked," and Mr. Jones replied, "My dear madam, we have not missed you; we have been crowded every night." I think that the Home Classes, which have been hinted at by the International Committee, are coming into existence. I wonder we had not thought of them before. A great many people as soon as they get married have to leave school.

We marry lots of people in our schools. You have such a grand selection, and they are the best people under the sun. I got my wife in Sunday School. (Laughter.) I want to say, that the Home Classes are really coming in; we must have the Home Classes. There are people who are sick, and some people have to work so late on Saturdays they cannot go to Sunday School. I think there is religion in staying at home sometimes to rest.

I think it would be wise if these people would allow their names to be enrolled the same as old General Russell, who was a member of the Y.M.C.A. in Montreal. When he was going away, he said, "Keep my name on the list of 'Absent on Duty.'" I do not see why we cannot have all those who have been in our schools just marked "absent on duty." They might have a little button made, the same as the G.A.R., to wear, and if they were asked into a saloon, they would say at once, "it won't do."

I want to talk about the primary department a little. I am a primary teacher and am beginning to think that the Bible classes are not the most important classes in the school. I think we have been working from the top down instead of from the bottom up. I think that Mrs. Crafts' plan is the best one. I adopted it years ago. That is, a separate school for the primary department, with its superintendent and a teacher for each class, of say seven or eight scholars. You can get as teachers young ladies; you can get girls of fifteen who will take classes in this way, whom otherwise you could not get into your school at all. They will teach those classes. I have known them to grow up together so that you could not separate them. In fact, it is my idea not to separate but to have the scholars and teachers grow together until they are able to be put into a higher department. I believe that is the way to grow teachers. I have grown a lot of teachers in that way, and have now forty in my school who have all grown up in the school. You haven't got to go and instruct those teachers. They like the school, they couldn't help liking it, just because they were born in it, you might say. I think the day is coming, when we shall have to have a Children's Home in every large city in this land, to gather in the neglected children. Before I go further, I want to suggest something to this Convention.

Perhaps it was not simply an accident that this Convention was held in the capital of this Dominion. We have something to say on this account. The Five-Points Mission in New York has been doing work for the United States Government and has been doing it for years. Children who are neglected are taken in and housed and fed, and at twelve or fourteen years of age they are put out to work. If ever you go to New York City and you forget your dinner, breakfast or supper, be sure and go to the Five-Points Mission on Sunday afternoon at half-past three o'clock. See those children sitting down to their supper or standing alongside of those long benches—"inasmuch as ye have done it unto one of the least of these."

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If you want to stop the increasing army of tramp-life, that is the way to stop it. What are we going to do, by and by, in this country and on this continent? You have just got to divide up what you have been working hard for, if you do not work on these lines. The tramps are going to have what we are working for as sure as you live. Some of them who are not tramps are getting it now. (Laughter.) Ottawa is ahead of Montreal in that line and some other things. (Laughter.) I don't know what is the matter with this audience, I am sure.

Now I have spoken about the missionary collections and temperance and a great many other things that I cannot recall just now. I want to say, I think this Normal Class work is upon us as a Sunday School organization. We shall have to face it. I hope that we can get these educated men to do this work, just for the love of it, so that we will get their services for nothing; but if they do not we will have to pay them. We must have Normal Classes; our teachers must be trained. Mind, I am not saying now that all untrained people ought to give up, because I am untrained myself; but we will do the best we can. We will have teachers' meetings and go to union classes and do the best we can. I do not think that there is anything else that I can say, unless to ask some questions.

It is a very solemn question, this one of public morals.

A preacher in Montreal, the other night, said that this country is hungering for honest men. This is a terrible statement. I think it is time to roll up the Dominion flag and hide the dirt that is on it, and have a day of humiliation and prayer, or worse will be coming. I tell you, this Sunday School Convention is going to solve this question, if you want to. You can help solve this question of morality. "Boodle" did not begin at Ottawa first. It began in secular life, in business life. When a man won't give me a contract because I won't give him something, or make the contract payable into an insurance company, or a large grocery firm, or steamboat or railroad company; when a man has got to give his paper, ink and time at the very lowest price, and pays somebody out of it before he gets it himself, it is getting away down low. We have got to get along with our educational work, and that work is begun in teaching these people this truth of God Almighty. That is the righteousness that is going to exalt a nation and no other. No kind of government is going to exalt this country if we do not exalt it on the Bible, and this Convention can do a great deal on that line. Our work is a tremendous work. It is not a small work. To illustrate this point a little, there was a lady in New Hampshire who taught a class, and the class dwindled down, and some of you superintendents know what that is. This lady's class was always dwindling and finally she left the work. After a while she came back and said to her superintendent, "I would like to take a class." He was quite astonished and asked, "How is that?" She says, "I think I will teach again." She went to work

and the class got larger and larger. They divided the class several times until the superintendent said, "What in the world is the matter? what a change has come into this class." So he ventured to ask her what was the reason. "Well," she said, "that first class that I taught was my own; this other class belongs to Jesus. It is His class; there is the difference." Will we go back to our classes in that spirit? There is no other spirit, it seems to me, will do. We have got to have that spirit, and I trust it came upon the brethren at the prayer-meeting this morning. I hope it will come to this Convention to-day, until we just get into co-partnership with Jesus Christ in this work.

A DELEGATE—I would like to ask if you would wear these badges all the week?

Mr. BISHOP—Yes, sir.

A DELEGATE—Then with regard to fitting the class out with a teacher and the teacher growing up with the class. Is that always the best?

Mr. BISHOP—Yes.

A DELEGATE—You spoke of changing a lady teacher to a class of boys. I find sometimes that is necessary, and have also found that sometimes scholars become attached to a teacher personally, and if that teacher is not in place on Sunday, they won't come at all. There is a mistake there somewhere.

Mr. BISHOP—Where the scholars are attached to a teacher, there is of course no necessity for changing that teacher.

A DELEGATE—With regard to the holding of teachers' meetings, more than once I have seen a teachers' meeting fail when held in a church, because they are discouraged by the vastness of the place in which they meet and the sense of smallness of the meeting.

A DELEGATE—About the management in the secretarial department, we should like to have Mr. Bishop go into the question of supplies.

Mr. BISHOP—I am obliged to you for reminding me of this; I had it on my notes but forgot it. I want to say that the Secretary of the Sunday School does not get credit for his work. It is a very important part of the work, and I am glad to say that I have had no trouble with my secretaries for the past twenty years. Their books are bound, and I was almost inclined to bring one with me to show it. The reports of each Sunday and the quarterly report give the number present of teachers, boys and girls, the missionary money contributed by the Bible classes and primary classes, the officers and the whole thing complete. At the end of each month also it shows how many Sundays have been fine weather. I think that a good Secretary is a very great help at Sunday School. The money is collected in an envelope which is placed at the end of the seat ready for the teacher to pass around the class and take up the money before beginning the study of the lesson. Once a month we take up a collection for the running expenses of the school just to help us along. We have a

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church that is not able to support a school ; I am sorry such a church is alive, but that church is.

A DELEGATE—What is the best Secretary's book you know of?

Mr. BISHOP—I don't know of any book that is published.

Mr. MCEWEN—The best book is "The Sabbath School Engineer," and it is the only book of the "Cook" publications that is worth retaining in Canada. (Laughter.)

A DELEGATE—In regard to the home classes, that is rather a new idea in connection with our Sunday School work and one that seems to me to have great suggestiveness and importance in it. Will you please give us some information in regard to what you call home classes?

Mr. BISHOP—I think Mr. Peake, perhaps, can do that better than I can, for he was at the meetings in Chautauqua and heard more about it than I did. What I understand is that there is a home department created in the school in charge of, we will say, a superintendent or secretary, who will keep a list, separate from the other list altogether, of the absentees, that is the scholars who are willing to have their names enrolled as home-class scholars. They may be persons who are sick, or unable to come by reason of domestic matters or disease. In that way you keep together the old scholars of the school, and try to have them read the lesson every week, and, if possible, give it some study, and have them send in a little report of their work in connection with the lessons.

A DELEGATE—Would you close your Bible class at the same time and in the same way that you do the rest of the school?

Mr. BISHOP—Some of the brethren are so full of the lesson that the half hour goes very quickly. I do not know any remedy for it, unless you will let them have a separate room where they can go on as long as they choose. It seems to me we can have no general rule to meet that.

A DELEGATE—Do you use those quarterly cards with teacher and scholar?

Mr. BISHOP—We have only used them in connection with teachers. There may be a good reason why we should use them in the case of scholars also.

A DELEGATE—Are we to understand you, Brother Bishop, to say that your Secretary is paid?

Mr. BISHOP—No, I said that for twenty years we have had the same Secretary, and he has had assistants who have worked faithfully.

Mr. HOSSIE—I want to have a word about those Home Classes. I am very much pleased to make the acquaintance of the *Bishop* of Quebec. I wish we had forty of them. Glad to know you have no salary. There are some places where people will walk twelve miles to church and they don't get very much, and others that won't go more than two miles and a half, and we take the school to them.

The best influences of the home department will be used in connection with the church school, and the superintendent will be expected to supply one of the parents with a class book and they will keep the record of attendance, etc. They will observe an hour on the Lord's day for the purpose of taking up Sunday School exercises, they sing a hymn, read a word and have a word of prayer. In some houses they have no prayer, but by degrees they gradually get in a little prayer, and they soon carry on the exercises in their homes just as they would in the church. A report at the end of the month is sent in to the Church School Secretary and he enters it up in the record of the Home Classes. It is astonishing how greatly you will swell the attendance by the home classes. I visited a number of schools around our neighborhood. We wanted to find out the addresses of the superintendents. They would not answer a postal card or a letter, so we went right to the schools. If you sent them a three-cent stamp, the chances are you would not get it back. The way to do is to go right out there and see them. A brother asked what was the best form of school records. Now, there are about one hundred of these best forms. Every school uses the best form that their church has to recommend. You keep your reports right up to what that form suggests, and we will then be able to get all the statistics we need.

A DELEGATE—You suggested in your address just now, a separate primary department under separate control. We of course can understand how in large cities that might obtain, but in the majority of town and village schools that would be impossible. Of course a number of separate rooms would be required. In a school where there is only one room for instance, would you advise small classes in the primary department, or have them all go into one class with the teacher. If you had only one room, how would you do?

Mr. BISHOP—If you had a room for the primary department, I would certainly take up Mrs. Crafts' plan, if I could get the assistance of a young lady to help to teach. She got her idea from seeing a hen and her chickens. She discovered that a hen could take care of her own chickens better than she could take care of a lot of other hens' chickens. And I want to say, that there is one thing about bringing Bibles to school, that I forgot to mention. I was anxious at my school that they should bring their own Bibles and encouraged them to do so, and now I have eight classes worked up to it. Then about orchestral music in the Sunday Schools. I have tried that now for the last ten years, and find it a very great help in our school. It draws a very large number of young people, who otherwise would not come. Have a good orchestra in your church. There is scarcely a village where some one does not play the violin, flute, or cornet,—you will find they will come. Last Sunday night in our church at the anniversary, they crowded in, and I think it was chiefly on account of the music.

A DELEGATE—How would you take the record of the Bible class?

Mr. BISHOP—Take it without intrrenching upon the teachers' time. In our Bible class there are two young men who sit at the end of the room and make a record of the attendance; without disturbing the teacher at all.

Mr. PEAKE—I am glad that the question of a home department has been raised with such interest. Those who have read the report of the last year's Convention will have found there a reprint of a little circular which I hold in my hand, headed, "Home Department of the Sunday School," prepared by Dr. Duncan, General Sunday School Secretary of the Congregational Church of the United States, Secretary of the Chautauqua Assembly, and President of the New York State Association. He has given a great deal of time to this work. In a talk I had with him, he expressed a strong desire to come over and see us in our Convention this year at Ottawa, that he might bring this matter of the home department before the Convention. Circumstances, however, of a family character necessitated his going to Europe and so he is not able to be present. But the matter has been very well laid before you. Dr. Duncan, in connection with his own school, has members in various parts of the world, some of them thousands of miles away, who respond, and keep up their connection with their Sunday School at home, by the work they undertake. Some urge the objection that the establishment of a home department will have the effect of lessening the interest of the Sunday School, that it will cause the lazy ones to stay at home when they ought to be at school. Now, a few words as to the actual result: A theological student visited one of the leading towns in New England and found that there were ninety-six persons in a Sunday School. They organized a home department; one year afterwards the statistics of the school were as follows: In the home department, 136; in the main school, 116—twenty more than there were at the beginning and 252 against ninety-six in the school. This is only one specimen of the general method of working. There is a lady some of our Canadian friends are acquainted with—Mrs. Geikie Adam, who has labored in Massachusetts, and has given a great deal of attention to this class of work, and the results are simply marvellous. Here is a form of report for those who wish to unite with the Sunday School, and on the back of the card is a pledge. That card is sent, and returned to the superintendent, and a record kept. I have a few of these papers here, and any of the friends who take special interest in this work can obtain them. For those who would like to have a better knowledge of it than they can obtain in this way, we will be glad to put them in the way of getting it, or will furnish it to them at the earliest possible moment.

Mr. BISHOP—One word, if the Chairman will allow me. I forgot to speak of my pet method, that is the blackboard. I think the

reason why a great many people do not get along is because they do not get the blackboard. The idea is not to draw pictures but to attract attention, and it is marvellous how an audience can be held spell-bound by a piece of chalk and a blackboard. To illustrate this I want to say that the mission in Montreal is on College Street, where we have a number of fellows who had nothing to do but get a bowl of soup from the mission and loaf around. These we have in every city. We had these men come to our mission. The college students would come to teach them, but the men laughed at their efforts. They could not hold them at all, but the moment they got up a blackboard they were as still as mice. I certainly would recommend that the blackboard be used in all the schools on our review day.

Mr. PEAKE—I was just going to suggest, there are probably a score of persons in this house who would like to ask some questions on this subject. They will find in the pews slips for questions. Write your questions on these slips and hand them in and we will try to find an opportunity to have them answered.

Rev. J. MCEWEN closed the session with the benediction.

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*WEDNESDAY AFTERNOON, OCTOBER 28TH.*

The Convention assembled at 2 p.m., the President in the chair. A devotional service was held for half an hour.

The minutes of the morning session were read and approved.

The PRESIDENT—The first thing on the programme for this afternoon is a conference on the subject

“HOW TO TEACH THE WORD,”

by Rev. A. M. Phillips, B.D.

Rev. G. W. M. CAREY, M.A., Ottawa—I would like Mr. Phillips, in passing, to touch upon the point referred to yesterday, that the various books composing the Bible are not of equal value. I, for one, shall feel exceedingly glad if he will.

The PRESIDENT—I have no doubt that Brother Phillips will accede to the wishes of the Rev. Mr. Carey.

Mr. PHILLIPS—*Mr. Chairman, Ladies and Gentlemen,*—The subject for Conference, as announced, is “How to Teach the Word.” But, as I understand it, teaching the Word is most closely associated with studying the Word. The fundamental thing in teaching is studying; and when we have really found out how to study so as to be able to make the Word our own, then we have reached the secret, I think, of teaching the Word. It seems to me the great secret of teaching is in really and thoroughly knowing what you are going to teach. I think that is the whole of it. We sometimes hear persons spoken of as being apt to preach or teach, and some persons as not

having the faculty of teaching. Is it not a fact, that all people can tell anybody else what they know themselves. That is the real beginning with the child. If the child sees a thing and knows a thing, the child can tell that thing. Well, now, these two being so closely associated, I feel that I am contributing the most towards "how to teach" by keeping before our minds "how to study." If this were a class, and I the teacher, one of the first things I would do in starting out to teach would be to review the lesson, and I would ask you to give the different points of last night's address. We had four points. First, what the Bible is; second, what is its purpose; third, study the Bible itself as a whole, and fourth, study it book by book. We find on these four points, first, that the Bible is a record of the revelation of the love and character of God and His purpose concerning man made through human thought, feeling and experience and expressed in human speech. Second, that its purpose was the production of a man after the divine ideal, and this I want to emphasize because the question touching the purpose has been raised by some. The attitude we should take toward the truth is to believe what we cannot help believing. The first sentence in Revelation touching man is this, "Let us make man in our image, after our likeness;" that is, as I understand it, "having our own nature according to our own character." Though the devil interfered with God's purpose, it did not prevent Him executing it. God, because of sin, adopted another method of reproducing the divine character in man. The whole plan of salvation, as it comes to my mind, is God's method of carrying out His original design—to make a man possessing His own nature that would reflect His own character—and so we need to study the Book to find out this one great purpose. Third, study the Bible. Know how to study any book, then make the Bible that book. Fourth, study the Bible book by book. Have a definite idea of the thought of the author, and what his readers would understand him to mean, and thus get at the mind of the Spirit. This brings us to the question raised by the brother that the books are not of equal value. The reason I made that statement is because the books do not represent the same stage in the evolution of spiritual life. God made His revelation to man as fast as man could receive it, and as fast as man was qualified to reveal it. And so I put it in the hurried sentence which I gave last night, "That each represents the development of the period and the people when written." It is like the growth of a tree from a seed germ. Divine truth was throughout the years unfolding, one stage developing into another, but the last dependent upon the first even as the fruit-bearing branches are dependent upon the roots of the tree. And the pinnacle of that development is the Gospel of St. John. When we have climbed to that altitude we breathe the atmosphere that God breathes in the highest conception of perfected manhood. That would be my answer to the question, without taking more time to enlarge upon it. I hope the audience understand

it. And now to proceed with "How to Study the Word" in order to teach it.

Fifth, Obtain the strict, exact and full meaning of the text so as to translate it into our own thought and feeling and purpose and desire the same as we would any other book. I do not mean by the text, the original text, but I mean that we take a whole paragraph or a whole book and that we so study it that we take in the very purpose and feeling and the very thought of the author, and that we translate it into our own thought, so that we could reproduce it in such a way as would enable us to make anybody else understand what that author meant, the same as we would make use of Shakespeare or Milton, or Scott, or any other author. I know that there may be a revulsion of feeling from placing the Bible, in study, alongside of these authors; but, coming back to the proposition laid down last night, is not this a book given to us in human speech? And what is speech but a vehicle, a wagon; it is the vehicle by which I am endeavoring to get my thoughts into your minds and hearts, and all that is conveyed to us of the thoughts of others comes to us in the same vehicle. All forms of human speech embody and express thought in the same way. What we want, then, is to get the sense of the message. What did he mean, what did he want his readers to understand, what did he want his hearers to know? The Book should be studied to secure this. Get what is in it and all that is in it. The principles and laws of Biblical study should, therefore, be exactly the same as those for any other book. If not, the Bible is unlike all other human language, and revelation becomes a riddle and divine truth a puzzle. Someone has said that "true literature is the mirror of life." If that be true, then the Bible is the mirror of life, as it was and as it should be, and we must look into each mirror the same way to see the reflection. Its unique character as to authorship gives rise to special facts that have to be taken into account, but the principle and laws by which we get at the thought of the writer remain the same. Because of divine authorship we must ascertain the divine cause and purpose and the relation of the book or passage to it. Also we should decide the circumstances of the means of the author's knowledge, *i.e.*, have a theory as to inspiration, which can only be determined from the Scriptures themselves.

Sixth, Take the same things into account to ascertain the meaning of expressions that we do to ascertain the meaning of any expression of thought by human speech. Here is the real use of a commentary, dictionary, grammar, lexicon, etc. To find out the meanings of the words, we must know, (1) the historical setting, (2) the literary character of the book. 1. The circumstances and surroundings conditioning the thought and expression of the writer, his external environment as to persons, character, the place where written, time when written, cause for which written, the purpose for which written, nature of the subject, mode of treatment and the

means of knowledge accessible to the writer. 2. The meaning of words, syntax of the sentence, relation of the writer's expressed to his unexpressed thought and parallel passages where he has expressed himself before.

Seventh, Give attention. "He that hath ears to hear, let him hear." Some may say, but we are not students in the sense in which we understand a person to be a student. It does not follow that a person is necessarily a student because he is a bookworm. A student is a thinker, one who can take hold of thought and digest it, masticate it so as to make it part of his own mental make-up. In order to do this we should give it such attention as will enable us to take hold of the thought and hold on to it. Meditate on it, cogitate over it, use our brains upon it until it becomes a part of our very being, until we can feel the truth of the thought pulsating in our whole existence. Brains are better than books.

Eighth, Study the Word spiritually. We cannot reach the real truth from a mere cold intellectual investigation. The eyes of our hearts must be open, there must be a spiritual life to see the truth. "Ye must be born anew." Ye must be born from above or you cannot see, if you would, the kingdom of God. We must feel the truth and apply it, not as a rule or principle, but as a motive and principle of action. "If any man willeth to do His will, he shall know of the teaching."

Now, just having looked at these general principles without taking time to enlarge upon them, I want to suggest a few methods, with the thought that what will help us to study will help us to teach. As a teacher, the first thing I do for myself, and the first thing I ask those who are in the class, is to read the material of the lesson carefully and repeatedly. For instance, when I took up the study of St. John's Gospel, the request I made of the class was that each one would take the Gospel of St. John and read it without interruption, if possible, at one sitting. All who have read the Gospel of St. John, without interruption, hold up your hands. See, how few! Now, I venture to say that those of us who have not done that will not know St. John's Gospel until we do. The first request then,—put it down in your note-book,—is to read the whole book at one sitting if possible, for the purpose of becoming familiar with it and knowing the whole drift of it. Next, divide it into sections; go through it after you have read it over carefully and divide it into sections. The authors of the books of the Bible, just the same as other authors, throw their work into sections, paragraphs, and parts that go together naturally. After dividing it into sections, then look at each section. Having done this, jot down in your note-book questions and suggestions that come to your mind as you are going through. Next, read the old and new versions together and compare them, for the new version is the best commentary that has ever been produced upon the old version.

Then, having thus read the book and divided it into sections, take it up section by section. Having done this, having grasped each separate thought by taking up each section, word by word, so as to get at the meaning of each word, then look for the connection in each advancing step. When you have the argument of the first section keep that in your mind and hold it there, and the next section and its argument, and see how the first advances to the second and the second to the third and so on right through the book. Having done this, write out in your own language the thought of each section. Let the Biblical language go. The commentary that we need in our day, Mr. Chairman, to my mind, is these books themselves, book by book and paragraph by paragraph. A commentary produced by expressing the thought of the book in the conception and language of the nineteenth century. Having written out each sentence in your own thought, as you understand it, make a summary of the section that shall contain the essential idea. Finally re-examine your work and put yourself in this attitude: I am the hearer, the reader, *e.g.*, of St. John's Gospel. St. John is the writer and he is writing this Gospel for me. What does he mean, what does he want me to understand? Perhaps I had better stop right here and try to illustrate my work by an analysis of St. John's Gospel.

St. John's Gospel throws itself into four parts. There is first the prologue or introduction, and last the epilogue or appendix. Then between these Christ's public ministry to the world and His inner ministry or discourses to the disciples. Now, I like, in going over the lesson, to put in some little pegs that will enable myself and those I am working with, to carry it away. It is an easy thing to carry in our minds the four parts of St. John's Gospel; the prologue and the epilogue, *i.e.*, the introduction and the appendix; and then put in between these, first His ministry to the public, and second His ministry to His disciples.

*Part I.*—The prologue (i, 1-18), which we will divide into three sections:

- (1) The Revealer in His own nature (1-5);
- (2) He is revealed to man (6-13);
- (3) His revelation of the Father (14-18).

Under the first section, "the Revealer in His own nature," place When? Where? Who? What? When? In the beginning. Where? With God. Who? Was God. What? The Revealer. And by these little words, we are enabled to carry the thought of the whole section with us. In the second, "He is revealed to man,"—Rejected, Received, Reflected; *i.e.*, He is rejected by some, received by others, and those who received Him reflected Him. "His revelation of the Father." How? In human nature; God made known as our Father.

*Part II.*—Christ's public ministry; or, His self-revelation of His character to the world. This is the first general division of the

Gospel (i., 19-xii., 50). He reveals Himself by testimony, by work, and by judgment. *Revelation by testimony* (i., 19-ii., 11). First, the testimony of John the Baptist (i., 19-37) to the deputation (19-28), to the people (29-34), and to Andrew and John (35-37). Notice the result of this testimony. The Messiah proclaimed, "He is in the midst of you." Second, the Messiah pointed out, "Behold, the Lamb of God." Third, the Messiah followed. These two disciples went after Him. Another peg I wish to put down here. Here is three days' work. The first day, the Messiah proclaimed; the second day, pointed out to the people; and the third day, followed by Andrew and John. Second, the testimony of the disciples (i., 38-51). the Messiah went into Galilee. Six disciples gained at the end of four days. Third, the testimony of the first sign, the Messiah "manifested His glory." Here you have the first week's work: the disciples went into Galilee and three days afterwards the first sign. The second way of His self-revelation was "by work" (ii., 12-xi., 57). First, among the Jews (ii., 12-iii., 36). His first work among the Jews was "the first cleansing of the temple" (ii., 13-22), producing belief with trust. The second work was "doing signs in Jerusalem" (23-25) resulting in belief without trust. First, in the temple and then in the city. First, among the priest-party, then among the people generally. One thing I constantly keep in mind, in teaching, is that St. John wrote this Gospel for the purpose of showing that Jesus is the Christ, that He is the Son of God, and that by believing in Him we may have life; and keep showing how these different things prove that fact, also emphasize the points that St. John made use of, and how they illustrate the principles laid down in the introduction or prologue. His third work was "the discourse with Nicodemus" (iii., 1-21). The subject of the discourse is "the new birth." First, What is it? (1-8). Second, How is it? (9-15). Then in the latter part of the discourse, two other related thoughts "Divine love" (16-17), and "Divine judgment" (18-21). In teaching the discourse with Nicodemus, I am particular to enforce the fact that it is not complete at the fifteenth verse, but that the sixteenth verse, with what follows, is a statement of Christ, and not a comment of St. John. The conversation with Nicodemus is on the new birth, that it is the result of divine love, but that in connection with divine love there is divine judgment. Then we come to the next work of Christ. He began in the temple, went into the city, and now he passes out into Judea. Fourth, "Jesus in Judea" (iii., 22-36), which is divided into: "The Disciples Baptizing" (22-26), and "Final Testimony of John" (27-36). He next manifested Himself by work among Samaritans (iv., 1-42). I have not gone into the sub-divisions of this, and will hereafter just give you an idea of the principal divisions. You will notice that He first manifested Himself by testimony; second, by work; first, among the Jews; second, among

the Samaritans; third, among the Galileans (iv., 43-54); fourth, among mixed multitudes (v.-xi.) which resulted in open conflict with the Jews. Third, He manifested Himself by "judgment" (xii.) and that completes the first great section of St. John's Gospel. Then the second great section or third division of the Gospel is, "Issues of the ministry, or the revelation of Himself to His disciples" (xiii.-xx.) First, His revelation was to the world; next to the inner circle of His disciples. He revealed His inner glorification by "His discourses" (xiii.-xvii.), and His outer by "His passion" (xviii.-xix.) His last revelation was "His resurrection and threefold manifestation" (xx.) Then the last section of the Gospel is the epilogue or appendix.

Now this is an illustration of the way in which I teach and the way in which I study. In closing, I wish to emphasize this thought, which I have tried to keep before your minds all the way through in this conversation. "How to teach the Word," is to know it. I do not know any better advice than that. And to know it we must know how to study. I want to reiterate the sentiment of last night, that if we can get the thought into the child's or adult's mind, we can trust God to apply the truth. Teach the Christ life; that is, not just putting before the mind of the child Christ's history or His life in that sense, but teach Christ living, for the purpose of developing the likeness of Christ's life in the pupil. I want to say, Mr. Chairman, that my heart is enthused with this thought, the great need of Sunday School workers, and pulpits, and Christian Churches of this country is to rise higher morally, touching public questions; and it seems to me the way to do it is to make Christianity mean not a guide-board to heaven, not a kind of absolution either by priests on earth or a priest before the throne, but a real reproduction of the Christ life. When our Churches and Sunday Schools substitute for that kind of teaching the teaching I have endeavored to explain, we will have a revolution in public morals that will tell not only in Ottawa, but in this whole country. We, in teaching, should not discourse, we should not dogmatize, but we should teach the truth. To this end use illustrations and tell stories, but make every illustration and every story illumine the truth. Make it a means of enabling the child to get hold of the truth. Then, we need to love the pupil; and do not let us make the mistake by thinking we are loving the pupil when we are loving his soul. There is a kind of false notion. We have a tremendous love for people's souls but no love for the person. What we want is love for the child, love of the real, actual person, the whole being, in order that we may bring the child in contact with the truth, and leave the heart and conscience with the truth and let them work it out together by God's help.

Then, another way, and the only way, of teaching, is always to teach Christianity by living it. Let the teacher be the best practical illustration of the Christian life.

Now, Mr. Chairman, we have hurriedly gone over some of these points. I wish we had more time for conversation.

A DELEGATE—I would like to ask Brother Phillips if there is any great danger arising from the attempt to do away with St. John's Gospel, as having no legitimate place in the New Testament. There is a great deal of writing in that direction.

Mr. PHILLIPS—I wish I had about another hour to answer this. The best answer to the effort that is being made to do away with St. John's Gospel is a proper study of it. Take for illustration the part I called attention to in the discourse with Nicodemus, where opponents endeavor to put in a wedge between verses 15 and 16 and weaken the authenticity. By a careful study of these two parts of that one discourse, we find in the second part the same effort on the part of the speaker that we have in the first, namely, the correction of errors or false beliefs. In the first he is correcting a false conception of "The Kingdom of God," and that which is treated of in the second part is altogether an attempt on the part of the speaker to correct the Pharisee's erroneous notions concerning judgment. The Pharisee believed God had a love, but it was a love to the Jew. He believed in a judgment, but it was a judgment of the Gentile. The Great Teacher taught that the essential of life in God's kingdom was love; that God does love, not the Jew only, but the world; that God does judge, but He judges whosoever doth not believe, not the Gentile only. So that the purpose is the same in each part, to correct Nicodemus' false notions concerning the kingdom, and I wish that Christ would correct the false notions of many Christians concerning the kingdom. Nicodemus thought that Christ had come into the world to establish a temporal kingdom, and Christ talked to him about the kingdom of God. Not a temporal kingdom, but a spiritual kingdom, and I wish we could only just get to understand what Christ meant by the kingdom of God in speaking of being born anew in order to see that kingdom. It seems to me, that He did not mean that we need to be born anew in order to get into a kingdom of heaven hereafter, but that we need the new birth to get into His spiritual kingdom while we live; that His purpose was to establish a kingdom now, and that our purpose ought to be to enter it in order that we may help to spread it throughout the world.

A DELEGATE—There is another point, Mr. President. You remember you asked, Who had read the Gospel of St. John at one sitting? Well, my hand went up; I have read it through, over and over, with some interruptions.

Mr. PHILLIPS—*Ladies and Gentlemen*,—I feel very strongly on these points. I think that our present method of preaching and our method of Sunday School study has produced a wrong order of things, and if this Sunday School Convention could bring some influence to bear upon the International Committee as will cause them to take book by book, we would accomplish more in a real knowledge of the

Word. The fact of requiring us to study a little paragraph to get up next Sunday's lesson causes us to study in a scrappy manner.

Mr. McEWEN—I beg to submit that if Brother Phillips could direct his attention solely and exclusively to ministers and theological institutions of the land, he might urge his point. If we could do anything that would bring the method into our sources of education, something could be accomplished.

Rev. Dr. RYCKMAN—I have been very much pleased with the lesson we have had this afternoon. I did not hold up my hand because the question came and passed so quickly I did not know what it was. But I have read St. John's Gospel again and again at one sitting; and I want to say this, I don't think it is absolutely necessary to an understanding of St. John's Gospel, so far as I can understand it, to read it at one sitting. If that was so, there are lots of books I do understand that I did not read at one sitting. In regard to this question, a very important one, that has come up in reference to the place St. John's Gospel should have in the sacred book. It seems to me, no person can read St. John's Gospel and study it, without rising from that study with the conviction that that book is not human, whatever it may be. It seems to me, that of all books (I might except the epistles of the same author—the inspired John) this is the only one that will tell a Christian man things about himself, in the matter of Christian experience, that he could not get anywhere else. Things that he never knew until he read them there. Now, in regard to the teaching and studying of St. John's Gospel, or any other part of the Bible, we should study it in one sense just as we would any other book, that is, we must use this English language. We need to know the English language; hence, we must study it in accordance with the rules of grammar, and we must use a dictionary to get at the meanings of the words. We must study St. John's Gospel as we would any other book, but there is something beyond that, something clearly above that. We must study it with Christian experience. I want to say one thing about what St. John's Gospel and epistles have done for me. I have read them over and over and over again, whether at one sitting or not, and old familiar words have come to me sometimes with new ideas, and why? Because before I had not eyes to see the plain truth. There it is now, as plain as daylight before my eyes, while years before I did not see it. I had not the experience; that's it. I did not know what was in these words until I had been led forward by the Lord Jesus Christ in the paths that led me nearer and nearer to Him. Then I can see things I had not seen before. There they were all the while. Now, that brings up another thought, and I wish I had an hour or two. How much we need not only converted teachers, but how much we need consecrated teachers, how much we need deeply-experienced teachers to teach the sacred things of the Gospel.

Rev. Mr. CAREY—I wish, Mr. Chairman, to emphasize more

especially one thing that Mr. Phillips brought before us this afternoon. When the question was put, I held up my hands, for I have read the Gospel of St. John several times at one sitting. I bless Almighty God that when I was a boy about ten years of age I committed to memory some ten chapters in the Gospel of St. John. I entirely approve of this method of study, and I will also say I cannot get any benefit from a portion of the Word of God or book in the Bible if I did not study it in the way that has been indicated here this afternoon and was indicated on this platform by Mr. Phillips yesterday evening. I am free to say, that I never really got into the innermost circle, if I might so say, of the Gospel of St. John, until I distinctly understood the object the writer had in view that has been brought before us here this afternoon—the thought that Jesus is the Son of God. No mortal man can stand up and tell the truth and say, I am the father of that Child. Here is a remarkable thing in the history of the race. Here is a Child with no mortal man for His father, and He is the Son of God. And although Jesus Himself uses the name Son of God about seventy times, as recorded in the gospels, yet He says it with the idea that He is more than man, and the Gospel bears out the divinity of the Son of God or the divinity of Jesus of Nazareth. And I will also undertake to say, and I think I am in harmony with Mr. Phillips when I say, no person can understand that Gospel until he gets clearly in his mind the thought that the writer is proving that Jesus of Nazareth, an unlearned carpenter, is really the Son of God and that this Gospel is to show forth the divinity of Jesus of Nazareth, and I think that should be kept clearly before our minds.

And now I have just one question to ask and I retire. I call attention now to the very excellent remark made by Mr. Phillips, that in the fourth Gospel we reach the pinnacle of revelation. I would like, Mr. Chairman, if Mr. Phillips had the time, if he would amplify this feature for three or five minutes—that the fourth Gospel is the pinnacle of revelation and that God gave the revelation as fast as man could receive it; that in this Gospel we reach the Pisgah, the pinnacle of the revelation that the Almighty has been pleased to give to our poor, sinful, lost humanity with a view of bringing back that humanity to the likeness of Christ. The first man was made not only in the image of God but in the likeness of God. We have lost the likeness and his object is to restore back again the likeness of God. Also I would like if Mr. Phillips would say a word or two on the general question of inspiration.

Mr. PHILLIPS—*Mr. Chairman*,—The question is an immensely large one. There is just a thought I had in connection with the pinnacle of revelation. All of the gospels and epistles and all the history and all the prophetic books do not have the view you get from St. John's Gospel. In my mind, St. John's Gospel more fully expresses the inner heart and life of Christ, and

consequently of God than all others. And I give two reasons. One is that John was the disciple who was the confidential friend, and seems to have been the one who was in the most sympathetic accord with Jesus. I could enlarge on that, but you will readily appreciate how that one person who is the bosom companion and in close touch and sympathetic nature with another gets to know the spirit and purpose and inner life of that other more than others. The other reason: it was with John that Christ's mother went to dwell, and from her heart fell into John's ears the feelings of a still closer and more inner life of Christ and those more touching incidents in connection with His life; so that I sometimes feel as though we may look upon St. John's Gospel as being a woman's representation of Jesus and brings to us the feminine conception of Christ and brings it along with a womanly touch and womanly love. The question has been submitted in writing, "Do you not think that it would help our children greatly to publish the books separately?" I think so, for this reason: we should not train them to think of the Bible as one book, whereas it is a library. I think, touching the point that Mr. McEwen raised, if we could introduce this method of study and our teachers would adopt it, they could as easily teach small classes of children the New Testament in this way as they do with the old method.

The PRESIDENT—The time is up now for the consideration of this subject. We will present some messages to the Convention. First, one from Halifax.

"To the Ontario Sabbath School Association in session at Ottawa, Ontario.

"The Nova Scotia Provincial Sunday School Association, now sitting, sends cordial greetings. Col. ii., 5, 6, 7. CHARLES H. LONGARD, *President*."

The PRESIDENT—It is moved that the Business Committee be authorized to send this reply:

"To the Nova Scotia Sunday School Convention, Halifax.

"The Sabbath School Association of Ontario returns cordial greetings. 1 Cor. xv. 58."

Mr. McEWEN—I beg to second the motion. (Carried).

The PRESIDENT—Another message, from Brother B. F. Jacobs: "On the way. Read 1 Thess. iii. 11-13."

Another message: "The Ontario Woman's Christian Temperance Union sends greetings to the Ontario Sabbath School Association. Jude, 20-21. MARY WILEY, *Secretary*."

The PRESIDENT—The next topic for the consideration of the Convention will be Sunday School Extension Work in Northern and North-Western Ontario.

Rev. C. J. DOBSON, B.D., representing the Nipissing District, said: *Mr. Chairman, dear Christian Friends, and Sabbath School Workers*, I was glad to be able to respond to the call for volun-

teers made last summer in connection with missionary work in the Northern District. The idea was to spend our vacation in that way and I felt it a great privilege that I was able to do so. I remember, years ago, when a boy in the Sabbath School, there were those who took great interest in me, and endeavored to teach me the Word of God, and I thought, here is an opportunity to show some love and some regard for the privileges which I have enjoyed, therefore I earnestly embraced the opportunity, and I feel very grateful to day that I did so. I felt that it would repay, in some measure, the good I had received in the Sabbath School in early years. We have prepared our report and it is printed. I do not know that I have anything further to say, except that the Rev. R. J. M. Glassford and myself arranged to divide the work. He was to be responsible for the report of the work around North Bay and I for the report of the Convention held at Magnetawan. I may state that we held a very important Convention at North Bay, and organized that district. We found the people there very earnest in connection with Sabbath School work. I never saw people more interested and more willing to help than they were. We tried our best to convince them that they were not alone in this work, that when they studied their lessons in their small schools in that section they were associated with others who were teaching the same lesson and doing the same kind of work. We found in connection with the work the need of libraries in the Sabbath Schools, and Sabbath School literature generally. There were very few libraries, and we told them that we would bring their cases before you at the Provincial Convention, and if anything could be done for them, we felt sure it would. They would receive most heartily any books that you could send them. They have very little reading matter and time is often heavy on their hands. If you have any books to send them you can get their addresses from the General Secretary, who will be very glad to give you full information. We found that the Conventions did a great deal of good, especially in that part of the country. I attended the Convention at North Bay. The audience was from the different denominations, Presbyterians, Methodists, Baptists, and yet no person knew who were Methodists, or Presbyterians, or Baptists, they seemed to enter so heartily into the work. They seemed to be of one accord and one heart. We thought that was very remarkable, as it was the first Convention ever held in that part of the country. In connection with the Magnetawan Convention, we had a very pleasant time. We had a beautiful sail down the Magnetawan River. The Methodist Church was filled at the morning session. Some people came thirty miles to attend the meetings. We also had a Convention at Emsdale. Many of the people went to Emsdale who could not attend at Magnetawan. These Conventions were held in the middle of the harvest, and the wonder is so many people attended. We gathered the people as well as we could at Emsdale. I went around on the

Sabbath morning to the different churches and told them there would be no service in the evening in any of the churches but that we should hold a mass meeting of the children. We gathered as many of the people as we could and held a mass meeting. They came there in buggies and with their double waggons, and filled up the church and we had a very profitable meeting. Then we had sessions on Monday afternoon and evening. If any friends can help us with Sabbath School literature or with libraries, they will be most thankfully received. I believe this is all I have to say in connection with our work there. I believe that great good will result from our labors.

Rev. T. A. MOORE, reporting for Parry Sound West, said :  
*Mr. President, Christian Friends,*—It was one of the happy sacrifices of my life that I was permitted to take part in the effort that was put forth in connection with the survey of the Sabbath School work in North-western Ontario. A good deal which has been said in the reports here and there about the sacrifices has made me to feel as though it was one of the *privileges* of my life that I was permitted to take part in that work. It was my privilege in company with the Rev. W. A. Hunter, M.A., of Toronto, to visit the Western part of the Parry Sound District, and then onward into the Algoma District. I found a readiness on the part of the officers of the steamboats to help us in every way; especially was this noticeable in the case of the steamer *Kathleen*. They lent us every aid for the carrying on of this work, and even went so far, several times, as to stop the steamer at various points to enable the missionaries to visit the families in those places and talk with them about the importance of Sabbath School work. We found at every point we touched, where there was a Sabbath School organization, that there were earnest Christian workers there. In some places they were not very many. I might instance a case seven miles back from Parry Sound. Being directed to certain persons, I asked the name of the superintendent. The name of a young man was given me. I then asked the name of the secretary, and the name of his sister was given. Who is the teacher of the Bible class? The name of the young man was given. Who is the teacher of the primary class? Both of them. So I found out that that school, with something like thirty-five scholars, was being conducted by that noble Christian young man and his sister. I visited a number of places in the neighborhood and endeavored to secure co-operation with them on the part of other Christian people in that section, and a letter received only last week tells me that the visit resulted very favorably, and they now have five workers in the school. I heard that in this case the workers were really having great success. In some places we found they had no knowledge of this Association. When your agent or missionary introduced himself, some of the workers asked "What is the Sabbath School Association of Ontario? What Church does it belong to?" As soon as the

object of our mission was explained we were welcomed with open hearts. In one place we found it would be necessary to ask one of the saw mills to shut down in order that the missionary might address the teachers and parents in that community. The owners of that large saw mill acceded to that request and there was a gathering of something like 120 people who listened with great interest to an address about the importance of Sabbath School work. We found them working under great difficulties. I went into one place where the Sabbath School was held ; it was a dance house. I asked, where is your library ? and was shown a few books in a corner, that composed the library. I have endeavored to help them somewhat in that place and I have now a package of books that will be sent to them in the course of a few days. I found, though, even in some of these sparsely settled districts, some workers, and that through the kindness of wealthy people and churches they had been supplied with books and periodicals and helps for the teachers, and it was somewhat of a surprise and a great pleasure to find in one of these schools, in which there were about thirty-five scholars, that they were supplied with all the helps and periodicals they required ; in fact, better supplied than even some schools in the City of Hamilton. And I was very glad to know that this was only one instance out of many ; but the majority were quite the opposite. There were many incidents that occurred during that trip that I would like to tell you about, but must not take time even to refer to them. The men, who, with their families, live on a few scattered islands in the Georgian Bay, are all fishermen. They go out there for two or three months during the fishing season. A missionary goes there once a week to preach to them and help them. As he outlined the work to me, it was most interesting, and I felt if only this Convention might reach out a helping hand to yon struggling people and could only say to these workers "God bless you, we are with you and will stand by you and help you," that it would be a great encouragement, and as I, your servant, endeavored to do that, my hand was grasped heartily. The help offered was willingly accepted, and I trust that good results will follow. In one place where no one interested in Christian work had gone during the summer, a missionary went over and read and prayed with the people and was gladly received. The people were hungering and thirsting for the Word of God. We held two Conventions during our trip. One of them was at Parry Sound, and it was a pleasure to note that persons came not seven miles only but twenty miles. We succeeded in organizing an Association for the western part of the district, and it was hearty and unanimous. I have had the pleasure of attending a good many Sabbath School Conventions, but the heartiness and earnestness of those who took part were worthy of a Provincial Convention. I am sure that the friends there feel the success of it to-day, and are thankful to the Association that they were brought into line with this Convention.

Now, further, as to the results. Let me say that the workers in these scattered hamlets where people live, most of them but a few months in the summer, were greatly encouraged in coming in contact with us. They felt that the strong help of the Provincial Association was at their back. I believe that the work that was done by the Sabbath School Missionary Committee last summer has been the best in the history of the Association.

Mr. DAY—Let me say, Mr. President, that it is a matter of great regret that some of the brethren whose names appear on the programme are not present. Their accounts of work done, will, however, be found printed in the report.

I will say, sir, that I will gladly make the change referred to by Mr. Moore in reference to the word self-sacrifice, by using the word "privilege." The Rev. Mr. Brace and I, in the quiet of his own study, got up the circular (No. 216) which I hold in my hand, stating definitely the purpose of this campaign, which was to investigate as to the activity, or otherwise, of the Sunday Schools throughout that district, and also as to the efficiency of the schools that were in operation. The district was divided into six sections and two brethren allocated to each. It was my privilege to go from Owen Sound to Port Arthur and Fort William, from there back to the Sault; from there down Gore Bay to the mainland and on to Gravenhurst and from there back to Magnetawan. It was encouraging to see the enthusiasm that was manifested at every point as Brother Moore has said. I had not the privilege of going into the field and knowing the details which these brethren could have given if they had found it possible to have been here. I only know that there are two or three things we should keep in mind. First, we did not look over a wilderness that is entirely unclaimed by the Church. All the Churches, so far as the preaching of the Gospel is concerned, are represented, and I want to instance one case, showing the difficulties of a student in one of the Churches, who told me that his heart was aching to do something in the teaching of God's Word among the children who were neglected. Said he, "I have to travel fifteen miles every Saturday to reach my furthest appointment, where I have to preach three times on Sunday and four times during the week, then travel back home and have all my district work to do. What time have I to do Sabbath School work, although my heart longs to do something?" I believe it is the first duty of the Church to preach the Gospel and carry out the Divine command, but the Sabbath School in the meantime is left in many cases uncared for and often unorganized. In one whole township, in a thinly populated district, we could not hear of a single Sabbath School. In another place where the brethren went, in District No. 3, where there was a considerable population, there was not a Sabbath School. The report of the Owen Sound district says: "I estimate that one-third of the places need Sabbath School Conventions in that district;" and in another part says, "We came across a place where in

a very short time we counted thirty-five children without a Sabbath School within four or five miles of that place." Another thing, there is a great dearth of Christian people in some of the communities. Brother Bissell says: "I came to a hamlet where there were 150 inhabitants but not more than three Christians in the whole community, and one of these was a public school teacher—and I say all honor to the public school teachers in the Province of Ontario. A public school teacher and two ladies were the only individuals in that whole place who were willing to profess their allegiance to Christ. Brother Freeman told me of a case where there was a considerable population and after visiting every house they found no Christians. "Now," said he, "what were we to do?" There were a number of children there, and whether the Provincial Convention will endorse what we did is the question. We got a man, who was not a Christian, to act as superintendent. He was the most decent fellow we could find. We had two ladies and a young man who offered to engage as teachers and the school is going on now. There is a great need of teachers' meetings, I think. In the whole of one district, a brother says he could only hear of one teachers' meeting being held. In a very few places, indeed, throughout that district, could there be found a teachers' meeting in operation. Then there is a great need of books. It would be an inestimable boon to these people who are scattered about, and who have religious services few and far between, if they could have Christian literature brought within their reach. There is plenty on the shelves of our libraries unused. If these books could be sent to these places, of which we have the names, they would do great service, and the reflex influence on the schools sending them would be for good. Much of the Sabbath School literature used is of the poorest. There is great need of these three things: literature and lesson helps that will really help and not hinder the study of the Word, conventions and district meetings. I shall be very glad to be the medium of communication between these schools and any who will aid those who stand so much in need of help. I shall be very glad to receive or communicate the names of superintendents who are in need of this help after I have classified them.

Rev. J. McEWEN—I am impressed with this duty that is laid upon the convention in connection with our missionary work, that we should in some specific way place on record our high appreciation of the sacrifices or "privileged" sacrifices that have been made, and that that statement of appreciation should be conveyed to the brethren who entered into this work. I beg to move, sir, that this Convention express its appreciation of the work done and reports now handed in, and that we extend a vote of thanks to the Secretary and the brethren associated with him in the work, and that when we have in this manner expressed our thanks, that this Convention should do as the Executive Committee did yesterday, with hearts full and eyes bedimmed with tears, almost, unite in singing the doxology as our thanksgiving to God.

Rev. J. W. SAVAGE seconded the motion, which was carried by a standing vote, and the long metre doxology was sung.

Mr. PEAKE—I move now that the Rev. Mr. Phillips be given time to answer such questions as may have been asked him in regard to his address. (Carried.)

Mr. PHILLIPS—A question: Do you think “goody goody” is a fair way to describe the efforts of those who have not been accustomed to the kind of study you have illustrated?

Mr. PHILLIPS—No, I do not think it is a fair way to describe the efforts of honest teachers, but I had in my mind that kind of Sunday School books that always tell some story about some good boy that died and went to heaven. The real purpose of true teaching is to get before the mind of the child the thought and sentiment of the truth that is in that portion of Scripture under consideration, that it may become an actual part of the child's life, and not just to make him desire to be in heaven when he is dead.

A DELEGATE—In studying such a book as the Gospel of St. John, do you think it would be well to use commentaries or helps?

Mr. PHILLIPS—Yes and No. I think that our first work should be to read the Gospel and to read it at one sitting. What I mean is that we should read it through so as to get what is in it the same as we would any other book. If we can do it at one sitting, putting an hour or an hour and a half to it, it would be better to do so, but if not, read the whole Gospel in as short a space as possible. In regard to the use of commentaries, after having made a study of the section under consideration, one can be helped by using the lexicon to get at the meanings of words, and the grammar, the geography, dictionary, the customs and manners of the people, and all such incidental helps as bear upon the text we have under consideration. For the purpose of getting the real meaning, certain commentaries are very helpful. I would mention one commentary, that, so far as I know, will be more helpful in this method of study than any other—the “Cambridge Series for Schools.”

A DELEGATE—What would you say about the revised version as a commentary?

Mr. PHILLIPS—I mentioned that when I was speaking before; that the revised version should always be taken as a commentary. I would study the revised version in preference to the authorized.

A DELEGATE—How long must a man take to read the Gospel of St. John?

Mr. PHILLIPS—I think he could cover it in about one hour and a half.

Mr. PHILLIPS—Here is a question on inspiration. This is a deep subject and many have different views on it, and I think it better not to discuss it in this Convention—at least I do not care to do so. I had another question that read something like this: Is it best to refer to the Bible as sixty-six separate books in the sense that we

would speak of Dickens' works as being separate books? I did not have in mind that thought. I endeavored to put before the Convention this, that there were these sixty-six different books, yet they were records of the development of revelation, and they rise gradually one above the other until St. John's Gospel was the pinnacle of that revelation. There was a suggestion by a brother, that the exercises used were not of that practical nature to assist the teachers how to teach. I want again to emphasize this, that the secret of how to teach is to know how to study; that the great secret in teaching is to know what you are to teach until it is yours wholly and solely. The method that I have endeavored to put before your minds is in harmony with the century and age in which we are living, and to my mind will become the method of Bible study of the future.

Mr. OXLEY—I would most decidedly put in a protest against a sweeping condemnation of the International System of Lessons. It has been to me a great blessing both as a scholar and a teacher. I am most thoroughly in sympathy with the International system. It has done more to promote Bible study than anything else in our time. But the question in my mind is whether we have not got to a period when we can improve on the present International system, and the improvement I suggest would be, instead of having scrappy methods of study and having portions disconnected, to have a connected study of the Book. When we have gone through a seven years' course on some such system as that, we would know more of truth, and I believe the results would be mightier.

Mr. PEAKE—It is taken for granted that a period of six years is a pretty large allowance to make for an ordinary class of Sunday School scholars. The method adopted by the International Lesson Committee, and contemplated in the International system, is to cover the entire Word of God. At the recent Convention in Pittsburgh it was thought better that the time should be six years.

Mr. DAY—If two or three lessons could be given on the purpose and doctrine of St. John's Gospel, it would very greatly facilitate the study of the details of the lessons.

Mr. PEAKE—It is no part of their work to do what Brother Day has asked. Their work is simply to take the Word of God as it is; and let me tell you that nothing has been more successful than the present helps.

Mr. McEWEN—This Convention will be required to-morrow to consider this subject in connection with the report, the subject of normal class work.

The session was closed with the benediction by Rev. A. M. Phillips.

## WEDNESDAY EVENING, OCTOBER 28th.

The Convention re-assembled at 7.45, the President in the chair.

The meeting was opened with singing, followed by prayer by the Revs. T. A. Moore, of Hamilton, and R. D. Fraser, of Bowmanville.

The PRESIDENT—I am now to introduce to you a brother, who, I am sure, you will all be glad to hear. We have heard about the International Series of Lessons, we all know about that. The brother I am to introduce to you, if not the father, is, at least, one of the fathers of that International series which is now so generally used the world over. This brother comes from a city where, God willing, in less than two years from now, will probably convene the largest representative gathering of Sunday School people that the world ever saw. I refer to the City of Chicago, and, without any further comments, I introduce to you Brother B. F. Jacobs, of Chicago.

Mr. B. F. JACOBS—*Dear Christian Brethren*,—It is certainly a very great privilege and pleasure to speak for the Lord Jesus Christ at any time and in any place, but it is an exceedingly great and precious privilege to be permitted to speak to such a company of Sunday School workers as are gathered here to-night.

I earnestly ask you to pray that the blessing of God and the power of the Holy Spirit may accompany the words that are spoken, and that He may direct us while we are engaged in this work that He has committed to our hands.

I desire to-night to speak from the eighteenth and twentieth verses of the twenty-eighth chapter of the Gospel according to Matthew. They are very familiar, I doubt not, to you all. It is the great commission. You will remember that in that commission it is said, "Jesus came and said, All power (or authority) is given unto Me in heaven and in earth," and therefore, He added, *go teach* all nations, or, *make disciples* of all nations, "teaching them to observe all things whatsoever I have commanded you, and lo, I am with you all the days." I wish to call your attention to the four "alls" in that commission. First, the "all" of power, Christ's authority and divinity. "All power in heaven and in earth" in the hand of Jesus Christ. It is refreshing for a man to be able to back up against a rock of granite and realize that he has a solid foundation that will not give way. And in these days, when the authenticity of the Old Testament and the New Testament, the divinity of the Lord Jesus Christ, the personality of the Holy Ghost, the value of the atonement and the great truths of regeneration are called into question, it is comfortable for a disciple to be able to lean back against the words of the Lord Jesus and hear Him say: "All power is given unto Me in heaven and in earth." That is the "all" of power. The next is the "all" of authority or commandment. Our commission, "Go, therefore, and teach all nations." Now, I hold

that it is, without question, intended that all shall go; that it is absolutely as impossible to limit that command to the ordained ministry as it is to limit the blessing that Jesus Christ promised to give. If you have any doubt about it, then permit me to say, if you are going to claim the "all" of blessing, you must also accept the "all" of commandment. For the same Lord that said we are to go, said "I am with you all the days." If the "all" to go is limited to the ordained ministry, then the "all" of blessing must be limited to them also. I will not weary you to discuss a proposition so absurd as this. It is a self-evident proposition that if the world is ever to hear the Gospel of Jesus Christ, that Christians of all kinds must go and preach that Gospel. There are two words. One word is to the sinner, "Come," and having come, the other word is to the Christian, "Go." The "come" and "go" of the Gospel may be said to be the Alpha and the Omega, the beginning and the end. All Christians must go. Jesus Christ has not promised to bless any individual or Church that does not go. It is absolutely necessary that all shall go. We must go, in our sympathy, our desires, our prayers, by our contributions of money if not in person, and we must go into all the world, and there we are going to-night. The second, or third, if you please, is the "all" of designation or place, and it points out our field of work. Then comes the "all" of necessity or instruction. "Teach them to obey all things whatsoever I have commanded you." This is the limit. It is the height and depth, the length and breadth of our teaching. Whatever He has said; nothing to be added to it and nothing taken from it. He said it. That is enough for the one who believes in Him and who owns allegiance to Him. Then comes the "all" of blessing. "I am with you all the days." Christ, who is our joy, our comfort and our strength. Now I suppose you will ask me what that has to do with our Sunday School work. It has everything to do with it. Unless we acknowledge this, we ourselves have, perhaps, no right to the position we occupy. We have no right to make the profession we make or the claim we make. If there is any one here to-night who is not a Christian, let me stop now, lest I forget it, and invite you to the Saviour; here and now, accept of Him, the most important thing that you can do, now while I am speaking, that you may go on with us in the work that we are about to present to you. Now we claim, they are all to go, and to go into all the world, in other words, that the Church itself is to be working. The worst times need the best men, and you need some of them in Canada. (Laughter.) I do not say that you need them any more than we do in the States. No, not by any manner of means. It would be a great and blessed thing if it could cloud up and rain righteous men for about forty days and forty nights, in the pulpit and out of it, in Parliament and out of it; lawyers, doctors, merchants, laboring men, mechanics and engineers, all of them, everywhere. Now, in our work, there are some great

barriers that threaten us. The dangers are very great. The ballot, the Bible, the Sabbath School, the Church, are assailed, and I thank God they are. Difficulties are the silver stairs by which men climb to a golden throne. I would not give a row of pins for a man who had no difficulties to overcome. We should look them in the face and try to overcome them in God's strength. Immigration has brought us a multitude who have grown up in ignorance and superstition. The number of foreign born children and the number of children born in the United States of foreign parentage, is greatly increasing, and unless they can be taught and trained they threaten the existence of the nation, for "Ignorance is the mother of superstition." Now, our work is great. The problem is a difficult one if it is viewed from that one standpoint, but when we see the activity of those who lead them, the danger is appalling. Romanism has removed her mask. Pantheism is revived in Christian Science. Infidelity and Atheism come forward with their claims, and the liquor traffic has marshalled its host. Now, the only answer to this is, not in the ballot but the Bible. Ballots are of small value unless there is a conscience behind the ballot. Any man who is of age can vote, and some that are not, and some women. It is impossible, looking at it from any human standpoint, to control and direct this army that is pouring in at Castle Garden and pouring into Canada, but we may, with the blessing of God, reach their children and save the nation and the whole land. When God has a great plan to carry out He lays the responsibility upon some individual man or woman. In all the crises that have occurred in the history of the world, He has raised up a man as the supreme agent. It is safe to trust God. We should be filled with the thought that God has called us to this great work. "God, before whom I stand," said the Apostle, and that is the thought that should fill our souls with great courage and decision, in order that we may stand for the right against the hosts of evil that beset us. Let us not mourn that the Church has been attacked. The Church never grew so rapidly as in the days of its persecution and never grew so strong as in the days when it was attacked on every side. It is not a question of numbers now, any more than it was in the days when God sent back a faint-hearted corps of nearly thirty thousand and left Gideon with three hundred men to march against the Midianites. You remember in the twelfth chapter of Corinthians how the Apostle prayed three times that the thorn in his flesh might be removed. Now I expect the Apostle Paul knew how to pray. I suppose the Apostle knew that Jesus Christ was willing to hear and answer prayer the first time as well as the third time, and yet we find him praying three times for a thing he did not obtain. Why? Simply because he asked amiss, not knowing for what he prayed. When the Saviour revealed Himself to him, He disclosed to him his mistake, and Paul exclaimed, "Most gladly will I glory in my infirmity, that the power of Christ may rest upon me." We must

have the power of Christ resting upon us. It is indispensable. We need not try to make things easy for God, He can get along with the work just as it is. The providence of God is the pillar by which we are led to trace our line of march. Like the prophecies and promises, they are the signals that show the line of march for God's people. There are difficulties, you say, but what has this to do with Sunday School work? Everything to do with it. I was going to have you ask me four questions, but for fear you will not ask me the right ones, I will ask them myself; then I can answer them. This is the way the ministers always do. The four questions I will ask are these: *First*, suppose you had the privilege of choosing the work in what you are to engage, what would it be? First of all, He says, choose your work. I will answer for you that you would choose to be a teacher. You say, how do you know? Well, I know, because Jesus Christ Himself chose to be a teacher. That is the very greatest work that any man or woman can engage in. You say that Christ was a preacher. I say, certainly He was a preacher, but He was pre-eminently a spiritual teacher. His sermons are few and His teachings are many. In the *second* place, if you were permitted to choose the field in which you would labor, I suppose you would say, let me labor in America and as near Canada as possible. I assume *that*, because you are here, and being an intelligent people, you would have the privilege of going over to the United States, if you wish. (Laughter.) You are here, and it should be our first choice to labor where God has placed us. There is no field in all the world that, for one moment, can compare with this. In the *third* place, if you were to have the privilege of choosing your scholars, I know what you would say. You would say, give me children to teach. Let me have those whose minds are impressible, whose lives and characters I can mould, and through whom I can extend my own life and increase its usefulness and power. Oh, you say, let me teach the children. And in the *fourth* place, if you were permitted to choose what to teach, you would say, without doubt, let me teach the Bible. Give me the Book where all the sciences are found, for in the Bible there is the fountain or source of all the sciences. I need not argue that with you, but it is easily proven.

Now God has given you these four things. These four cords, twisted in a strand, lay in the palm of every Sunday School worker's hands in Canada, and in America, and in the world. All this God has given us. Now, it is for this He will hold us accountable. You say, but how shall we reach all? The first step towards a better condition of things is a knowledge of the present condition of things; therefore the facts contained in the reports that come to this Association, and that come to all our Conventions, of the work that is being done, are absolutely indispensable for the work of to-morrow. Unless we know something of our field we cannot tell how to cultivate it. A piece of land is given me, say, in one of your North-western Provinces. I

am about to cultivate that land, and a knowledge of the land and the conditions of success is indispensable. It is not enough for a man to bring a handful of earth, and say, here is a sample of your farm. No, no; you must know something more than that about it. If I am going to get the most out of the land, I must understand the character of the soil, know all about its power, and I must select the very best seeds to put into that soil for the best possible results. Now, in our Christian work, in the first instance, we must know the field we are to cultivate, and you can see the necessity for that by the reports presented at our Sunday School Conventions. There are in the United States about ten millions of Sunday School teachers and scholars, and there are in Canada perhaps six hundred thousand or three-quarters of a million, more or less. I am not giving you exact figures, but there are perhaps between ten and eleven millions of Sunday School scholars and teachers in America. Now, some distinguished gentlemen, who do not believe in the Bible, arise and say this is very good work for women and children. Why, bless your heart, Mr. Skeptic, there are men engaged in this work that are the peers of any men that have ever breathed the breath of life since the Son of God went home to glory. Why, John Hall is a match for one of those ordinary skeptics, and you know Bishop Vincent is a fair specimen to put against one of those men who read but little and talk a great deal; and so are Dr. John A. Broadus, one of our Lesson Committee from Kentucky, Dr. Moses D. Hoge, of Virginia, Dr. Cunningham, of Tennessee, and Mr. Blake, of Toronto.

A DELEGATE—And Mr. B. F. Jacobs, of Chicago. (Applause.)

Mr. JACOBS—I say, without the slightest fear of controversy, that the Sunday School teachers of America are the peers of any other one and a half millions of people that walk the earth. They have as much breadth and culture, as much honesty and fair dealing as any other men in Congress or Parliament or out of it. (Laughter.) I wish to impress you with the thought, eleven millions out of seventy millions or sixty-five millions, is a pretty fair start. Besides these eleven millions there are more than fifteen and probably more than twenty millions who believe the Bible and believe in the Church and believe in the Lord Jesus Christ. And if in Canada and in the United States the Christians were united, there is no evil that could be legislated upon us from one end of the land to the other. We may fall, as Troy fell, as Rome fell and as Greece fell, the victims of our own foolishness and division. Now that is why we are here, to secure this union. There are in the United States probably three millions of officers, teachers and scholars who are adults; the teachers in the United States are twelve hundred thousand, but there are three millions of adults in the Sunday Schools. Therefore we have about eight millions of the children in the Sunday Schools, and the census of the United States shows that there are eighteen millions of youth and children of school age in the country. That

tells the story that there are ten millions out of the Sunday Schools. Now, the question is, how are we going to reach the ten millions? You go into one place and begin to talk about organizing a Sunday School, and a man steps up and says, "I will give you to understand that our place does not need help." A school that needs no help! I could not but think of the passage which says, "I am rich and have need of nothing," when they were "poor and miserable and blind and naked." Now, how can we reach them? We may reach them by the right kind of organization. In the world we have 191,000 schools and 21,000,000 members. How are we going to reach those that are without? We must organize. We know how splendid have been the co-operations of science, and how powerful have been the co-operations of commerce. If you will look at the reports you will find there has been a convention of Railway magnates. What for? They are going to consolidate the lines from the Atlantic to the Pacific. Why don't they run them by counties, and every county own its own railway, and change cars every fifty miles all the way from here to Chicago? Wouldn't that be lovely? No sleepers? Of course not; we can't afford to run any. No dining car, have to eat at some place along the road; no conductor, no baggageman, no porter and no newsboy. Organization is now the order of the day. Do you ever have any political organizations in this country? Do you? (Laughter.) I wonder if you do. Now, I don't say anything about Canada; but, do you know, away off there in the Far West there are some of those places where we have political organizations in every place that is large enough to have a post office. Wheresoever the carcass is, there will the buzzards be gathered together. (Laughter.) We have all kinds of clubs. We have Dante clubs and Browning clubs, and agricultural clubs and political clubs all over the land just now. How would it do, now, if all the Sunday School workers in the world would organize? How would it do to have a Bible club in every town in the world? (Applause.) Just now some celebrated gentlemen are giving a course of lectures to teachers; professors brought from the East and West giving thirteen lectures on Dante. Well, that is interesting, thirteen lectures on Dante. Just think about it for a few moments. How many places in America are interested in this work enough to have thirteen lectures on the Book we are trying to study and teach? We must reach these people some way. In order to do it we must have a plan of International organization. I can remember when the first County Convention was held in the State of Illinois. Now in that State we have conventions every year in each of 102 counties, and some of the counties have two conventions a year, so that we frequently have 104 or 105 County Conventions. Then we have our State Conventions. And we have from 1,000 to 1,200 Township Conventions a year. The thought is, we must go where the people are. No one expects the Lord Jesus to say, "Well, I will be here next Sunday, and if anybody

wishes to be saved they can come up to the synagogue at half after ten o'clock." You say, "Is not that absurd?" Why of course it is. Well, isn't it absurd to say, we are going to renew the Church by-laws, and if the people don't want to be saved they can stay away? What did the Saviour tell us to do? He said, "You go and preach the Gospel; you go and teach all nations." And our business is to find the people and carry the Gospel to them. This is what He sends us to do, and whenever a Church realizes that, the pews will be full at home and a good many will be somewhere else doing the work that the Master sent them to do. Our business is to go to them, and then they can tell that we are in earnest and that we intend to do the work. Now we gather together in these State Conventions, and our International Convention is only on a slightly different scale—delegates come from the States, Provinces and Territories. We gather together not to find out where the best Sunday School is located, but to find out the place that needs most work and find someone to go there and do it. And if there is a spot in Canada that is neglected, that is the spot for the eyes of this Convention to rest upon; if there is a place in Canada where they are without workers, that is the place for you to go. And you can afford to leave these splendid churches and schools while you go to this work, and be assured that you will come back with more souls for your own church than if you had not gone.

In the second place, we are to find teachers to do the work. Not every pious person knows how to teach. If they did where would the scholars be? Teaching is a gift. Some have an idea that almost anyone can teach. That is not correct. Teaching is a gift, and the gift must be there. It may be developed, it may be enlarged, it may be cultivated, it may be improved; but there must be there the natural gift. Some people cannot teach because they have not the knowledge. I was in Cincinnati a little time ago and they were holding a Convention in the First Baptist Church, and it was on Wesley Street. Now I think it is a good thing to have a Baptist Church on Wesley Street, and I went over to the hotel and the first question I asked the man at the desk was, "Can you tell me where Wesley Street is?" Said he, "Just enquire of the porter around there." So I went to the porter and said, "Where is Wesley Street?" "Wesley Street, sir?" "Yes." "Well," you better look in the Directory." I went to the Directory and found where Wesley Street was, that is to say, I found where they said it was, but did not know much more than I did before. Then I enquired again of the porter. He said, "If you want to go to Wesley Street, you better go right down the main street about four blocks and you will find a man standing on the corner; he will tell you where to go next." I walked down to that corner and saw a policeman. I said, "Can you tell me where Wesley Street is?" He said, "Is it Wesley Street you are after?" I answered, "Yes." "Shure," says he, "yes had better ask somebody as knows." Well, I wandered around Cincinnati until I

found that place. Do you know that we have teachers much like those men? (Great laughter.) I am not saying you have them in Canada, I am talking about those people away over there. There are many teachers, who if one of their scholars should ask them the straightest, most direct road to heaven, they could not tell them. They are in the churches everywhere. A revival springs up in the church, and if they are called upon to step into the enquiry meeting it is remarkable what a strange vacation there will be of the front seats. Sunday School teacher, Do you know how to point them safely to heaven? and can you do more than that, can you tell them that you have been along the road and found the way yourself? Then, there is another class who have been along the way but don't know how to tell others. The conductor in our parlor car (I came over the Grand Trunk to Toronto and then took the Canadian Pacific) told me they were a little behind time at a place called Parkdale or something like that and he helped a woman to get her trunks across to the Canadian Pacific Road. I told him there was a woman there with a little child with her. "Well," said he, "I will take the truck and carry them over." That railroad servant was a man. When I got on to the Canadian Pacific we described a series of angles or curves, I am not sure which, and I asked a man if he could mark on a piece of paper the way the Canadian Pacific went in and out of Toronto. "I am from the West," I said, "and I would like this clearly before my mind." He said, "Certainly I can." He made a mark (we were then going nearly east). "Now," he says, "you see we are going right west." "No," I said, "I don't; we are going east. I understand one thing, that is north, put 'N' over there." "Well, now," said he, "you understand that is east, we are going west." And he undertook to describe to me how that road ran. He put me in mind of some Sunday School teachers who get the whole thing mixed up, north, south, east and west. How are they going to make a boy understand the lesson? Now a Sunday School teacher must not only know the facts but know how to teach them, and therefore when we go to these conventions we are to plan conventions for all the counties in the Province and the townships and parishes in the counties, and also plan to hold institutes in the prominent cities and towns throughout the districts. We need good teachers in our Sunday Schools as much as in our public schools. They must know how to teach; they must be able to communicate knowledge. The most skilful teacher of all is not the one that knows the most but the one who knows best how to communicate that which he does know to another. I read in a little paper in one of our Conventions this beautiful song:

"A boy will eat (and you know he will) and a boy will drink  
 (that's so, isn't it?),  
 And a boy will play all day,  
 But a boy won't work and a boy won't think,  
 For a boy isn't built that way."

I believe that was written by an old bachelor. It should read this way :

A boy must eat and a boy must drink,  
And a boy must play each day,  
For a boy will work and a boy will think,  
For a boy is built that way.

And so is a girl. (Laughter.) You cannot stop them thinking any more than you can stop the St. Lawrence from going to the sea—not a bit. Now, you need not polish your boots to catch the boy; you need to polish your brains. You don't need straps around the boy's boots; you must clasp your thought around the boy's mind. If you can catch that boy's thoughts you can catch that boy's feet, there's no trouble about that. You know what it says in the 55th of Isaiah: "My ways are not your ways, neither are My thoughts your thoughts, saith the Lord." Why is it we do not get into God's ways? Because we do not have God's thoughts. If we had God's thoughts of heaven, we would all start for there to-night; if we had God's thoughts of sin, we would leave it; if we had God's thoughts of this work, we would cast our fears to the wind and give ourselves wholly to the work. You are to grasp that boy's thought, you are to make your mind know the boy's mind and put your thought along the plane of that boy's thought in order that you bring the boy to a higher level when you rise yourself. There is nothing so delicious, so exhilarating and enthusing as the splendid privilege of lifting a boy or girl by the power of thought that you may be able, through the strength of God, to give them. I was speaking one night, in the city of Brooklyn, to a house filled, as this is, with people, and there were some boys who came in rather late and were seated on the steps. Upon the platform were three of those great stiff chairs. In going up I put my hand on a boy's head and said, "My boy, you have no seat, sit on one of these chairs." As he took his seat I put my hand again upon his head and said, "My boy, I don't know whether God has ever called you to the ministry or not, but perhaps He may have sent me to call you, and, my son, may His blessing rest upon you." One of my friends came from the Rochester Seminary years afterwards, and, as he entered my office he said, "I have brought you a message from the first scholar in our senior class that graduated this year. He is the boy upon whose head your hand rested in Brooklyn, and, though you have never seen him since, he said, 'Tell him that from that hour I started to preach the Gospel, and am now going to take charge of a Baptist Church, and I send him my love.'" What a thought it is, that you may turn the current of a life like that. Now, we are holding these Conventions for the purpose of gaining enthusiasm. Enthusiasm has possessed the men who have led every great work since the world began. It is indispensable to success. But remember that enthusiasm and negligence make a very poor team, and if we have enthusiasm and life in the Convention, then we must lay aside all hindrances and

push the work for the twelve months until we meet again. What a shame it would be to go from such a gathering as this and then not have some great and mighty result flow out from it. What a reproach it would be to those gathered here, after looking into each other's faces and hearing encouraging words, not to undertake to do a better work than we have ever done before for the Lord Jesus. So you must volunteer, not twelve but one hundred and twenty, to go out into every county in the Canadian Provinces and do not stop until you reach British Columbia and sit down in Victoria and talk the work over with them. Our international workers have undertaken to do that. I wish I had time to tell you of the results that have come from the work done in the Southern States. Mr. Reynolds, you know him well in Canada (applause), has been at your Conventions again and again, has been the means in the hands of God of doing a great work in the South. We are now proposing to put another man alongside of Mr. Reynolds in this work.

I left my home yesterday afternoon to come here and will leave to-morrow night to go back. It takes three days and a half to enable me to give you one day, and you know, men of business, it is pretty hard to give many days. We cannot begin to reach them all; we must ask a dozen where we expect but one. We must have the men, and I appeal to you merchants, lawyers, physicians and clergymen to come at the request of this Committee and give the very best you can to this work. We have come to a time when great things must be done. The man Lanciani, who wrote that splendid book "The Excavations of Rome," which I know some of you have read (and I wish you could all read it), tells a beautiful story. He says: "They were seeking for buried art treasures, and came one day to excavate the debris from the Apollo spring. There came to me a report that they had found some ancient gold coins and gold cups, but before I could reach the place the gold had disappeared." (You know it is not such a very difficult thing for gold to disappear.) He said the men had stopped and he ordered them to go on down. Far below they came across silver coins and cups, the votive offerings of those who had come, in ages long past, to that spring of life and thrown in their willing offerings for the benefits they had received from the spring. He told them to go on, and far down below the silver cups they found bronze coins and cups of the men of the bronze age, before silver and gold were coined. They gathered them up, and he said go on down below that. And they dug down through another stratum and came to the cups of the stone age, before minerals were known. The men of the stone age came to drink that healing water and they gave the best they had; the men of the bronze age came to drink that water and they gave the best they had, and the men of the silver and gold age gave the best they had to the spring of life. Dear brethren, our fathers gave the best they had, but we have come to the golden age when men must give all that they have, and give themselves also for

the sake of Him who gave His life for them. And it must be a personal work. Jesus Christ did not send His cheque into this world. He gave Himself. No man can answer all the demands by simply giving money. Money must be given, and it ought to be given in hundreds instead of fives and tens. There are some men in this Convention that ought to give \$100 each to this work. I do not say who, because some of you may be giving all you ought to when you give one dollar. God reckons not as man reckons. Once we were taking a collection in a church and I asked the people for some money for Sunday School work. After it had been gathered, one man waited until towards the last and said, "I want to give the widow's mite." I said, "Wait a minute, I wish to ask you two questions: First, are you a widow?" He answered, "No." "Do you know how much she gave?" He replied, "No, how much was it?" I said, "She gave all she had. Now, do you wish to give the widow's mite?" He answered, "I was mistaken. If I may be permitted to give \$5, I would like to contribute it." I said, "That is all right, put in the money." Don't let us hear anyone claiming that they are giving by the side of that woman, whose two mites put out at interest at three per cent. would be more than all the money in the world. Don't let us talk about contributions unless we have one to give.

In this work of training we must have the best teachers, who believe in the Bible and in Christ and in the Holy Spirit. I am not in favor of putting men there simply because they know how to teach. And some plan of Normal Lessons must be adopted in order that you may have normal teachers in all parts of the world who can instruct others. We can train our scholars. One of our teachers came to me and said, "Have you noticed this boy in my class?" I have a plan of having my boys teach occasionally. He was trying to learn something from his boys in order that they might learn something from him. "That boy," he said, "is going to make a fine teacher if you develop him." These are the very persons we want over our classes. Each day we should put on Sunday School spectacles and begin seeking for the things we need. Jesus said, "Ask and you shall receive, seek and ye shall find, knock and it shall be opened unto you." And when our Sunday School superintendents and teachers ask and seek and knock they will find a great many teachers that they have passed over in silence and have neglected to hunt up. This is the way to find boys and girls who will become the teachers for our schools. They need to have some teacher look for them, watch for them, seek them out and bring them to light. We must find them and send them forth.

Now it is time for me to stop, but I wish to say a few things more, and, first, if we wish great things we must expect them. If we take little pitchers to the well, we shall carry but little water away. If our fleece be dry to-day, it is not because there is no dew in heaven nor because none fell last night, but simply because we do

not trust God and believe in Him and are not consecrated to the service of God. We must be inspired with enthusiasm; the results are sufficient to satisfy every one. I have written this and I will read it to you to illustrate the point I am trying to make that we must expect great things:

THE PAST, THE PRESENT, THE FUTURE.

We stand to-day upon a high eminence, and look back over a century of Sunday School work. One hundred and eleven steps below us Robert Raikes is gathering his first band of poor children, and engaging his first teachers at one shilling per day. That little company has multiplied in numbers until an army of twenty millions in all lands lift up their banners in the name of Christ and in behalf of the uncounted millions of children that are yet to be reached. A little higher up, a committee are organizing the first Bible Society, and their successors have scattered two hundred millions of volumes containing the message of salvation, printed in 340 different languages and dialects of the earth. Near them, Carey is leaving his work bench for India, the leader of a company that now number nearly five thousand missionaries in foreign lands, who, by the authority of Christ, are claiming the heathen for His inheritance and the uttermost parts of the earth for His possession. A few steps above him, the students of Williams' College are holding the famous "Hay-stack Prayer-meetings," prophecy and promise of the day we celebrate when 2,250 college students are preparing for the Church to send them out. A little higher, the London Sunday School Union and the American Sunday School Union are organizing and sending forth their colporteurs, and as we listen, the children on the frontier are singing their hymns of praise. A step higher, George Williams, the London merchant, is organizing the first Young Men's Christian Association, and now, more than five thousand Associations in all lands are working for the salvation of young men; while the Young Women's Christian Associations are reaching out their hands to help and save their sisters. Yonder, below us, the denominations are separated from each other by a jealous fear. To-day the Evangelical Alliance seeks the union of all Christians in the work of Christ.

And what wonders have transpired during the years since our Conventions have been held. The re-organization of the National Sunday School Convention at Newark, in 1869, led to an alliance that shall yet include the world, and the International Lesson System, adopted in 1872, has reached all lands. Moody and his company of evangelists and singers have heralded the Gospel in two continents, and Gospel Hymns are sung round the world. Chautauqua and her cultured daughters are holding Assemblies in many parts of the United States and in Great Britain. The organization of Women's Missionary Societies has given a new power and life to

the great work. Livingstone and Stanley have opened Africa; a Theological Seminary has been established in Japan; Hudson Taylor and more than 100 helpers have penetrated the interior of China; the mighty scenes of Pentecost have been repeated in the baptism of 2,222 converts in one day, and more than ten thousand among one people in a single year. Nearer the summit stands the Woman's Christian Temperance Union, organized for the mighty conflict in behalf of Temperance, and the young men are enrolling their names among the legions of the White Cross. The Salvation Army is carrying the flag of Jesus at the head of a column of hundreds of thousands who have been gathered from the millions of the poor, and the Young People's Society of Christian Endeavor, organized in Portland, in 1881, already numbers one million members, and sends five thousand delegates to Minneapolis to plan how to reach the millions of young people for Christ. Do we ask, are all these things needed? Let the multitude yet unreached, answer. Does the number of agencies alarm us? Is not the body composed of many members, and is it not one body? They are but hands to the Church, and all these are needed now. All barriers are removed, all avenues are opened, all streams of knowledge are tributaries of the river of salvation. All discoveries in nature, all disclosures in science, all triumphs in genius, all wealth of learning, are laid at our feet to be used in our work. The majestic movements of Providence, the quickened energy of the Church, the awful boldness of the enemy, the infinite peril to which our children are exposed, the sublime opportunity presented to us, all unite to impress us with the deep solemnity and importance of this hour, and call upon us to do wisely and well the work appointed for this Convention.

The command of our ascended Lord,  
 The voice of an enlightened conscience,  
 The impulse of the new nature,  
 The leading of the providential pillar,  
 The working of transforming grace,  
 The grandeur of the opportunity,  
 The peril of delay,

All these converge like rays in the focus, urging us on! (Applause.)

The CHAIRMAN—I am now going to call upon a brother who does not need any starch to put backbone into his Temperance principles, nor any other principles. I believe he is perfectly sound, religiously, socially, morally, and I think you will agree with me, physically. We find him on the platform of the Young Men's Christian Association, and in every other good and noble work all through this Dominion. His name is a by-word, and I do not believe there is any gentleman in the whole Dominion of Canada who is more prominent to-day than the one on whom I am now about to call—Hon. S. H. Blake.

Mr. BLAKE—We have listened, I am sure, with exquisite pleasure to the address of our well beloved brother, Mr. Jacobs, from

Chicago. I could not help thinking, while he was speaking of the request that I understand the city of Chicago has made—that we shall lend them a portion of our water power from Niagara Falls to run their electricity during their display in Chicago. I say, *our* power at Niagara Falls, for we all know that the power there is on the Canadian side; we have allowed a little trickle to run over on their side which they call the “American Falls.” (Laughter.) How wonderful is the reciprocity that really does exist between the United States and Canada, when he, knowing that we are about to grant that request, comes among us in advance from that city and gives to us such a splendid current of electricity as he has given to us this evening. The warmth and brightness and everything that is good passing before us, until at length, in his splendid peroration, we almost feel as if we had a breath from the millenium itself. I jotted down some points this afternoon while engaged in court, but I do not think my client will suffer in consequence. Now, the great hope of our work is that it is work for the young people. The young people are the hope of the Church, furnishing us with our pastors, our church officers, our teachers; furnishing us with whatever is strong and good in our work, and therefore it is a great thing that we should do our utmost to promote that which is beneficial to the young; and every true lover of our country must feel it his duty, to the best of his ability, to do this. Now, the thought that I want to present this evening is to be found in a most valuable book. I do not know that at the present time it is very much read. It is a book written by a Mr. Walker, and he calls it the “Philosophy of the Plan of Salvation.” He starts with this thought, and the whole of the book circles around it and our work should all circle around it, and it is this: “Man is a religious animal,” he will worship something and he becomes assimilated to the character of the object which he worships. It is of vast moment to us that we worship some high and holy object. We thus become in our nature assimilated to that object. Worship that which is low and we become debased and corrupt. Now, Mr. Walker traces through many centuries the various results of these worships, and I say this evening that we want to see that our children have the true object of worship. The future of our country depends upon this. I do not think that we can close our eyes to the fact that not only in Canada, but in the United States and beyond these borders, the object worshipped is not God. What we take as our God is not the Bible, but it is riches, it is place, it is position, it is power; and I want, therefore, that we shall all have, by God’s Holy Spirit, impressed more upon us than we have ever had, that in this fierce race at the close of the nineteenth century it is our duty as Christian men and women, in and through our lives, to show to the young that the object we worship is not Mammon, is not gold, is not place, is not position, all of which corrupt and debase, degrade and lower; but to try and draw them up by our own life and walk and conversation to the worship of

the living God. We have to-day, just as plain and distinct as it was when it was erected on the plains of Dura, a great, golden image; and the command has gone forth to kneel down and worship it. Self-seeking, self-exaltation have taken the place of self-sacrifice. We are false to the first principles of Christianity. Self-exaltation, self-esteem, self-seeking, instead of self-sacrifice. Nowhere do we find the motto, "Do justly, love mercy and walk humbly with thy God." Go up and down any of the streets of our cities, our villages and towns and proclaim that as the motto, and how many will you get to follow you? It is something that has ceased out of the land, and I just desire here to give this one reason for it, that we have not insisted on the true and high standard that God has given us. I cannot strengthen what our good brother has said on this subject. I am simply following in his lead, and I say advisedly, that it is because we have not taken the Bible. we have not taken that standard. We have sunk so low in what is the object or matter that we worship, that we seem to have forgotten that God has said, "My word shall not return unto me void." We seem to have forgotten that God in that sixth chapter of Deuteronomy did not say that His word was to be occasionally read, but He said it was to be taught, as you sit, as you stand and as you walk. And I want, just for a moment, to stop here, and to say that I should like, if at every Convention we hold, there should be a resolution passed, that in all public schools this word of God should, every day, be taught to our children. We are the law-makers in this respect, and if we unite together and say, this is to be the law of the land, it will become the law of the land. Now, I must not weary you. I had marked some passages in the book of Proverbs, but you as Sunday School teachers will know these well. What a grand stimulus it would be for our children, if every day some of these proverbs were not only read, but the whole mind of the child was saturated with them. They would show us the splendid value of a good name. If we had these in our minds they would show us that ill-gotten gains are quickly gone; but that the little that the righteous man has is better than any quantity of gold or silver that may be heaped together by false or untrue means. And why is it that God is to be ignored every day? When my child is required to take his geography and learn it, and his history and learn it, and his arithmetic and learn it; why should this word, which I believe is spirit and life, and which I believe God has told His people should be taught, this word which shall not return unto Him void, why should this be put aside as an occasional book? I am not surprised then that in our neglect of God's way of making our land holy and pure and true and good and just, God passes us by and allows us to have a wave of corruption, untruth, and of vileness and meanness, passing from one end of the land to the other. I appeal to you this evening, as Christian men and women, that if you really believe that *that* Word of God is thus effective and operative, let us see that our children have this advantage. Now, let

us say one word further upon this. I say that this is God's way of stemming the fierce, low, grovelling spirit that now seems to be passing over the land ; so many engaged with the muck-rake, seeking by all means to rake in the filth of this world. Now let us make this, then, an epoch in the history of our land. I do not know where we could get a better place to begin an epoch than in this great meeting in this capital of our Dominion. An epoch in which shall be introduced—old things are to pass away and all things to become new. May the inspiration of our friends work us up to this. Now, while I am on this line, I want to call your attention to another matter which was brought to my mind when our good friend was giving us that beautiful illustration of these votive offerings : and you will say to me, how do you bring that in in a Sunday School gathering? I will answer you frankly. It is because we have a way of putting illustrations to our children, which, to my mind, is fatal to right thoughts and right views in this matter. Now, what I am referring to is this: You know that we have, from one end of the country to the other, our Fairs and our Expositions. You know that we have our Thanksgiving Day. I can scarcely imagine anything that is worse for our children than this. Our buildings are crowded with the blessings that God has been showering down upon our land. We are displaying gladly on all sides the products of the strength of the hands, of the body and intellect, that God has blessed us with. We are showing there the increase in our products, and we are showing the magnificence of the harvest, and everything but what? Everything but a thankful heart to the great Giver of every good and perfect gift, who has been showering down these blessings upon us, and from the beginning to the end of every fair and exposition in our land about the only thing that is not mentioned is the name of God, and about the only thing that is not done is, to express thankfulness to that great Being to whom all is owed. I say it is an outrage in a Christian land that this should be so, and that there should be none of these exhibitions, whether in the smallest township or in the largest city, that should not be opened with the singing of the grand "Old Hundred," by the reading of an appropriate chapter in God's Word, with the expression of a humiliating sense of our unworthiness of these blessings, and of great thankfulness for His goodness in not answering us according to our deserts, but in His mercy, goodness and love granting us exceeding abundantly above all that we ask or think. Now on that line, just a word in reference to the way in which our Thanksgiving Day is observed. I say it is an insult to the divine Being that we should set apart one day in the year for Him, and then have public reviews. I say it is a downright disgrace that we should have Thanksgiving football matches, firing practice, etc. Why, the whole thing is, to my mind, damnable. No other word, that I am aware of, can express it ; and I am perfectly certain that such mode of conduct comes not from the pure land of faith, but reeks of the vapors of the

land that is below. Now don't let us go away with the thought merely that it is good, but let us determine what we will do. Why, what a commentary that was upon us. The very heathen even presented to the god Apollo, those golden vessels as votive offerings. Libations were poured out to the false gods and offerings made, in return for what these gods had been (as they supposed) giving them. And do not we stand utterly condemned and humiliated in the face of the very heathen. Let us think this over and put our purpose into execution. Don't let us wait until the desolating hand of God comes down upon us in war, or in plague, in famine or in pestilence, but let us humbly confess our shortcomings and sins and failings in this respect, and let us determine that henceforth we will live closer to Him, and with a greater and fuller and truer acknowledgment of all we owe.

Now, let us see further what has been brought before us. I was greatly pleased at the last Provincial Convention to hear the report of what was being done. I thought it was a grand idea. It is an aggressive work, and as I read, for I had not the opportunity of being present at this Convention when the report was presented to us, of the visits that had been made by our indefatigable Secretary, Mr. Day, when I heard that our friends had visited all along that sparsely settled neighborhood and had made some sixty-five visits, some of them from 400 to 1,000 miles apart, and when I thought of a whole school that was being kept in operation by a brother or by a sister, and some other place where there was only one person to keep alive the Sunday School flame, I thought to myself, shall we not have a Missionary Secretary in addition to Mr. Day, somebody who will go about visiting these people who are almost failing in the work, utterly disheartened and disappointed, and by this means seek to have a revival there? I felt aggrieved that there was such a lack of literature, and thought to myself, shall we not try to have something of this kind? Shall we not have a central depot in Toronto, whither all of you that have gone over books and papers and don't want them any longer might send them—some books from which you have derived great benefit? Others can send money. I wish we could commence a subscription, and I would propose myself to pay \$50 into this special fund as a kind of token to our friends who have spent so much time and energy in these far-off parts of our land; and I will, of course, continue my subscription of \$300 a year to the general fund.\* I think we should stand behind their back and seek to help them in this matter. What we want is the true standard of the Bible to lift us up to the true source. Then, I want to impress upon you, if I can, a little further, the vast importance of the work.

\* NOTE.—The Hon. Mr. Blake has expressed the wish that donations to this fund for supplying literature to schools in the mission districts shall in all cases be **over and above** the usual contributions to the General Fund of the Association.

A most important question was at one time asked by the prophet: "Are here all Thy children?" and it struck me in reading this passage over, that it was wonderful to see that one child was missing; he was out doing chores upon the family farm, but the prophet said, "We will not sit down till he come hither." It is marvellous to think that the Lord God looks down and is not satisfied unless all be seated at that table. How many are wanting in the alleys, in sickness and misery and in distress and in sin? How many are wanting at the corners of our streets? How many of our children there are that are wanting? Oh, that we could be able to say with Isaiah, "I and the children that Thou hast given me." And I want here to say, dear friends, that we need not only to have this thought fully in our minds but we should endeavor to get it into the minds of our children. I have tried in my own class to inaugurate what I call a "gospel of old clothes," and I beseech my class every week to do two things: I say, use your clothes with all the care in the world. I do not care how rich you are, because there are some persons that will be glad to get them when you have done with them, so keep them just in the very best shape you can. I saw a young lady who had a very nice bonnet, which she was rubbing against the post or pillar of the school-room. I said, please don't do that. I want that bonnet as soon as you have done with it, and I want you to give it to me in as good a condition as you can. Take care of it. (Laughter.)

In this age of anarchy, capital against labor, and tremblings of the earth, what we want is that spirit of the Lord Jesus Christ which teaches consideration and thoughtfulness for others. Therefore I ask you to begin with the children. We want them to be faithful, we want them to take an interest. I submit that is a solemn question, "Are here all Thy children?" We should teach the child, in our lives, the great truth—that we live by dying. That is the science of life. That is the great thought in Biology—that Jesus gave His life by dying. When we are living to ourselves, we are dying; when we are dying to self we are living, and you cannot get this immortal part of you to live until you mortify all these miserable surroundings. Mortify the flesh in the power of the spirit, and let your children be impressed with the thought that they learned their lesson of self-sacrifice from their parents. I was charmed, in a house in Toronto, when a father, a generous man, was giving some large gifts. His child turned to him and said, "Father, you should not take any credit to yourself for sending these; why, there is nothing that pleases you so much. You are the most selfish man I ever knew. Your selfishness consists in your giving away so much." We want the children to understand that we live by dying. By mortifying self we develop the higher life. If we could only take from this Convention the grand motto of Thomas Carlyle. At the bottom of his page he makes the picture of a candle and its rays, and around it he puts

these words: *Terar dum prosim*—"May I be consumed so that I can do good." Just as no light comes from that candle except as the candle gives itself to grant you light, so it should be with us: *Terar dum prosim*—"May I be consumed so that I can do good." And, friends, if that spirit went forth from this Convention, how the eyes of the whole of Canada would be opened. How grand it would be if we could remark, "I know that that one is a Christian from the honest, truthful spirit of self-sacrifice that he bears about him. I want no character. I ask no one to tell me of him, he bears in his life those features that can only come from the Master, Jesus. *Terar dum prosim*—"May I be consumed that I may do good." So I say, let our children bathe themselves in this light and thus be prepared for doing better works than ever their parents did. Remember that thought about the light of the candle and seek to prepare them for the great crowning day of Him whose sacrifice, even to the death upon the cross, was not only an all-sufficient sacrifice, but an object lesson coming down to us through centuries to teach us the only spirit that will make a true people, and that will solve the great social problems that now make the earth tremble. And may the Holy Spirit guide us into all truth, guide each one here into the line of his duty in the examination of the work for our children. (Applause.)

Mr. McEWEN—On behalf of the Executive Committee I have to make the following intimation: a note has been handed in from Ottawa, requesting that Mr. Jacobs teach the lesson for next Sabbath to-morrow morning. The work of to-morrow forenoon is vital to the interests of this Association and to the work of the Association throughout the year. This morning, as announced last night, we had our prayer meeting, beginning punctually at a quarter to seven o'clock, and it was well attended and was of great profit to those who were present. Now that we have Mr. Jacobs with us, we propose to do the very best for ourselves by him. He has kindly consented to conduct the lesson to-morrow morning, beginning punctually at a quarter to seven o'clock, in the school room.

Mr. DAY—The Business Committee, which was requested to nominate a special committee on the reports of the General Secretary and of the Treasurer, submit the following names:

Revs. Dr. Ryckman (Chairman), R. Aylward, G. M. W. Carey, J. Macfarlane, R. D. Fraser, T. Wilson, S. G. Livingston, and Messrs. T. Morris, W. E. Roxburgh, L. C. Peake and A. Day.

The nomination was approved.

Mr. PEAKE—We were very much pleased to receive a word of greeting from the Convention of the Women's Christian Temperance Union, now in session in Toronto. I beg to propose that the Convention authorize the sending of the following telegram:

"To the Woman's Christian Temperance Union in Convention, at Toronto.

"The Sabbath School Association of Ontario, in Convention assembled, send cordial greetings. See 2 Cor. 2-14."

Mr. PEAKE—I move that this be the reply. (Carried.)

The PRESIDENT—To-morrow morning at half past eight o'clock there will be a conference of city and township officers, led by Mr. A. J. Donly, of the County of Norfolk. At the same hour there will be a conference of primary workers to meet Miss Brown, of Brantford, and Mrs. Humphries. In the afternoon there will be an open conference of primary workers in the Convention; and, I believe, in connection with it, the teaching of a primary class by means of an object lesson.

After taking up the collection the doxology was sung and Rev. F. W. Farries, pastor of the church, pronounced the benediction.

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*THURSDAY MORNING, OCTOBER 29th.*

In response to the announcement of last evening, a large number of delegates assembled this morning at a quarter before seven o'clock, for the study of the lesson for 1st November, "CHRIST THE TRUE VINE," John xv. 1-16. Mr. B. F. Jacobs, of Chicago, by particular request, acted as teacher. The occasion was one of great interest and solemnity and the exercises altogether of such a character as to leave an indelible impression upon the minds of all who were privileged to attend.

At 8.30 a "Conference of City and County Officers" was held in one of the Committee Rooms, led by Mr. A. J. Donly, of Simcoe, and at that same hour in an adjoining room the "Primary Teachers" met in Council, with Miss S. Brown, of Brantford, as leader.

The Convention opened at 9.30 with a devotional service, which was continued until 10 o'clock, the President being in the chair. Business was then resumed, and the Minutes of the preceding day read and approved.

Mr. JAMES McCARTER (St. James' Square Church, Toronto)—I was very much impressed with the idea thrown out by Mr. Blake last night, with regard to the sending of books and general literature to some point for distribution, and the formation of a fund. Every delegate here should take the thought home with him and urge his school to give \$5 at least to the Association for this purpose, such fund to be called the "Blake Fund." Mr. McCarter pledged \$10 for his school.\*

The PRESIDENT—I hope there will be some person here who will be kind enough to second that motion. (Motion seconded and carried.)

The PRESIDENT—It has been moved and seconded that "All persons and schools having useful literature which they are willing to devote to the benefit of needy schools be requested to communicate

\* See note on foot of page 126.

with the General Secretary (Mr. Alfred Day, Deer Park P.O., Ont.), and in like manner, information as to schools requiring such literature may be sent to Mr. Day." (Carried).

[NOTE.—To facilitate the wise distribution of aid to needy schools, parcels of books and papers suitable for this purpose should be sent, carriage paid, to the General Secretary at the above address.]

Rev. JOHN WOOD here handed to the President the draft of a resolution moved by himself and seconded by Rev. R. Aylward, which he desired to submit to the Business Committee for their consideration.

The PRESIDENT—We will now hear reports from counties and cities that have not already been reported.

Mr. S. GIBSON (Napanee)—I would like to say for the benefit of the Secretary that there are not two counties of Lennox and Addington. I suppose we are the only county in the Province of Ontario having a multiple name. On the 9th of October our county was organized and twenty-five Sunday Schools came into the organization. We estimate that in the county there are fifty schools. The northern part of our county has a small organization and that portion of it was very sparsely represented. We hope before another Convention to complete the organization. The twenty-five schools have a membership of 2,217. Of these twenty-one are Methodists and four are Presbyterians. Total number of teachers 276. Grand total of teachers and officers, 2,493. Total of scholars who are members of the Church, 472. Raised for Sunday School purposes in these twenty-five schools last year, \$1,336, which was devoted to missionary purposes. The Association authorized me to pledge a subscription of \$50 for the year 1892.

A DELEGATE—I was absent when this business was taken up before, so I would like to report for North Hastings. Our Association in North Hastings, everything considered, is in a very vigorous condition. Our county is nearly 100 miles long, and there is hardly a corner in the county in which there are not Sunday Schools, and they are largely aided by the day school teachers. I have heard a great deal said about day school teachers that they do not take interest in Sunday School matters. This is certainly not the case in our district. There is at least an average of eight teachers to a school, and about seventy-five schools. In many out-of-the-way places where there are no day schools, Sabbath Schools have been established.

Mr. W. N. HOSSIE—For the past six years I have represented the County of Brant, but yesterday a report was given by a live man, and I am no longer in that place, but simply represent the City of Brantford. We have a population of 15,000. Twenty-four schools, —one new one costing \$5,000,—and a mission school in process of completion. There are 452 officers and teachers, 4,419 scholars, making in all 4,871, an increase of 528. Average attendance 3,441.

We are the home of the Brantford Primary Union. They come from eight to ten miles to attend this institution, and it is going to spread elsewhere.

Mr. THOMAS MORRIS, Jr. (Hamilton)—I will say that Hamilton will give \$75 this year. I am sorry the amount is not larger. We should be able to give a larger amount, but it is just an illustration of the withholding of the hand from lack of knowledge and lack of union. If we knew more about the Provincial Association in Hamilton we would give more largely. We are doing a good work in Hamilton, I am glad to tell you, and the prospects for the coming year are brighter than ever before. There is a weekly meeting for the study of the lesson. This weekly meeting is presided over by an eminent Presbyterian clergyman, the Hon. and Rev. R. Moreton. This is a union class for the study of the lesson and does not interfere at all with the lesson studied in the different Sunday Schools and churches. In cases where they have weekly teachers' meetings in any of the churches we advise them to adhere to their own teachers' meeting. If they have none, we advise them to come to this union teachers' meeting. Last year we met in St. Paul's Presbyterian Church, this year we are moving around from one church to another. We find that this plan works well. We have crowded meetings every Friday night. The next meeting we hold is the business meeting that comes up in connection with the work. The Executive or Business Committee is a large and representative one, including a superintendent from each Sunday School. The third meeting is what we call a quarterly meeting, for the discussion of normal methods and the best means of presenting the truth to the child. A great many subjects come up at that meeting. The subject is dealt with by experienced and professional men—men that we get from our college institutions; men who are by profession experienced teachers and who can tell us, as Sunday School workers, a great many things that are profitable for us to know. Last year, as Rev. Mr. Moore told you, we organized a County Convention in Hamilton and gave of our means to its support. While we have a great many encouragements in the work we have also discouragements. The greatest discouragement is the indifference of our Sunday School teachers and workers. No doubt that discouragement is felt in every town and city. However we are improving in this matter, getting more in touch with the different schools, and if we can give them some idea of the workings of this Provincial Association, that is what we want. We want to give them the proceedings of this Convention, and this, I believe, will tend to make them enthusiastic in the work, and they will take greater interest in contributing of their means.

The PRESIDENT—I will now call upon Mr. Morris, of Hamilton, who has just taken his seat, to present the report of the Special Committee appointed by this Convention to consider the reports of the General Secretary and of the Treasurer.

Mr. MORRIS then submitted the following resolutions :

1. *Resolved*,—That your Special Committee desires to voice the gratitude of this Convention to Almighty God, that so large a record of new organizations and missionary work has been accomplished during the past year, and would recommend that strenuous efforts be made by the Provincial Executive during the coming year to complete the organization of the Province, as well as to sustain and strengthen, so far as resources may be available, the young life of associations in fields recently entered.

2. *Resolved*,—That the counties of the Province be grouped into fourteen districts, viz.:

1. Glengarry, Prescott, Stormont, Russell, Dundas, Carleton and Grenville.

2. Leeds, Lanark, Frontenac, Lennox and Addington.

3. South Hastings, Peterborough, Northumberland and Prince Edward.

4. Renfrew, Haliburton and North Hastings.

5. Victoria, Durham, Ontario and York.

6. Parry Sound and Nipissing Districts.

7. Algoma District.

8. Thunder Bay and Rainy River Districts.

9. Simcoe, Muskoka, Dufferin and Grey.

10. Peel, Halton, Wentworth, Wellington and Waterloo.

11. Bruce, Huron and Perth.

12. Welland, Lincoln, Haldimand and Brant.

13. Oxford, Middlesex, Elgin and Norfolk.

14. Lambton, Kent and Essex.

And that the members of the Executive, residing in each of such districts, shall be a District Sub-Committee, to confer and co-operate with the General Secretary in securing a plan for the holding of their County Conventions in consecutive order. That such District Sub-Committees shall consider any legitimate plans in the general interest of Sabbath School work in their respective districts and shall report progress to the Provincial Executive from time to time as desired.

3. *Resolved*,—That, recognizing with gratitude the guiding hand of God in the work of the Association during the past year and the increased resources placed within its reach, together with the consequent responsibility devolving upon it for the proper use of the same, this Convention is convinced that the time has come for a forward movement in the line of educational work, and hereby empowers and instructs the Executive Committee to take such steps as in its judgment may be advisable, and the resources at its command may warrant, to give early effect to the recommendation of the Executive Committee's report in this particular, by the appointment of a superintendent of Normal Work or the temporary engagement of one or more capable Normal Class or institute instructors for the development of primary, intermediate and advanced teachers ; also by the prepara-

tion or adoption and issue of a more elementary course of Normal Lessons than those now in use, such as would be better adapted to the requirements of a large proportion of our Sunday School teachers and the formation, wherever practicable, of unions of primary teachers, with a view to the more efficient prosecution of that most important department of Sunday School work.

4. *Resolved*,—That a reduction be made in the price of this forthcoming report of this Convention from 25 cents to 10 cents in cases where Sunday Schools order copies equal in number to the whole number of officers and teachers in their respective schools.

The PRESIDENT—This report is now before us. Shall we consider its recommendations seriatim? (Agreed.)

Some discussion attended the consideration of the second and fourth clauses, but the report of the Special Committee was finally adopted, it being understood that the reduced price of the Convention report be available only where schools order a number equal to the full number of their officers and teachers. It was further decided that all orders be sent in to the Treasurer by 1st December next.

Mr. HOSSIE—There is a motion which I wish to submit right here, that the forthcoming report include the constitution and suggestions as to the duties of local officers; also Dr. Duncan's paper explaining home classes.

A DELEGATE—That constitution may possibly be amended.

Dr. RYCKMAN—Mr. President, I have in my hand a resolution that was committed to me by Professor Austin, and with your permission and that of the Convention, I will read the resolution, which I intend to second; it is entirely in the line of the motion of the ex-President:

Whereas, the subject of a home department in Sunday Schools has been brought before this Convention and opens up a new and most promising sphere of Sunday School work; and

Whereas experience shows that the practical result of this organized home study is a decided increase in the regular Sunday School attendance; and

Whereas, this Convention believes that with judicious management, this new field of Sunday School operation may be made largely useful in reaching multitudes who cannot be reached in the regular way;

Be it therefore resolved, that we request the Executive Committee to put before the Sunday School workers of Ontario in tract form this new department of work, with such counsels as to its management as may seem to them necessary and expedient.

Rev. J. WOOD—I think it would be well just to leave it with the Executive Committee as to what they shall put into the report regarding home classes.

Mr. DAY—Ten thousand copies of this matter of home classes were distributed last year.

It was agreed to leave the matter with the Committee.

Mr. DONLY—Mr. President, will you receive the report of the conference of the City and Township Officers?

Mr. DONLY—On behalf of the conference of the City and Township Officers, held this morning, your committee beg to submit as follows:

To the President and Members of the Provincial Sabbath School Association, in Convention assembled.

On behalf of the conference of City and Township Officers held this morning, the undersigned begs to submit as follows:

1. The conference considered the object of the city and township organizations, and how best to accomplish the same. Some valuable hints and suggestions were made in regard thereto, but no definite conclusion was formulated other than the purpose of every one present to aim at the complete organization of every township and city.

2. It is recommended that the present form of constitution for township and city organizations be so amended that the President and a committee of five others be responsible for the official visitation of the Sabbath Schools of the township or city at least once a year.

3. It is recommended that a collection be taken up in each Sabbath School once a year, and remitted through the proper channels to the Treasurer of the County Associations, out of which the grants made by County Associations to the work of the Provincial Association may be made.

4. It is recommended, on motion of Mr. R. R. Goulding, seconded by Mr. G. Geddes, That the form of schedule now in use by the Provincial Association be amended by inserting the following question: "Do any of the officers or teachers use tobacco, and if they do, how many?"

A. J. DONLY,

*Chairman of the Conference.*

On motion it was agreed that the report be received and considered seriatim.

On motion of Mr. Donly, seconded by Dr. Harrison, the first clause was carried.

Clause No. 2, moved by Mr. Donly, seconded by Rev. Dr. Barrass, was carried.

The third clause was then read.

Rev. J. W. RAE—I hope this resolution will not be pressed upon the Convention for two reasons, first, because it is in opposition to a rule that has been laid down by this Association, that all matters bearing upon individual schools be left in the hands of the County Associations. Do not let this Provincial Association talk back to the individual school. Second, I believe there are a great majority of schools (I know from experience with our own county), where the funds do not so come, and I hope that this Provincial Association will

not say to our Sabbath Schools, that this is the way the money should come. In connection with our own church, which I represent, I know it is so, and I know it is true with regard to others. I would not like this Association to say to us, this the best and only way to take up collections from the schools. We are a corporation above them, let us appeal but do not let us dictate to them in regard to the matter. I believe the nobler and grander way is to get it from the congregations.

A DELEGATE—Just strike out the word "Collection."

Mr. DONLY—Mr. President, my view of the matter is this. I want to have every school in the Province in touch with this Association. I do not want that this Association shall be able to touch the schools only through a certain medium, certain township officers and county officers. I want that every school in this Province shall have an opportunity of contributing to such work as has been done this last year. If you state you have such work to do and go to each school, they will respond heartily and won't stand upon any red tape. I say go right to the schools and they will be in sympathy if you place your claims broadly before them.

A DELEGATE—In the Northern Sabbath School Association, we passed a resolution asking each school for not less than fifty cents, those in villages and towns, not less than \$1 a year, and as much more as they wished to give. I see nothing wrong in passing the resolution as read.

The PRESIDENT—If you put the word "contribution" in place of the word "collection," they then could give the money as they liked.

A DELEGATE—There would be a number of individual schools that would not be connected with County Conventions, but who send delegates to this Convention and are in connection with this Convention. For this reason, would it not be better that this Convention deal directly with these schools, and ask each school that sends a delegate to this Convention to contribute to the fund?

Mr. DONLY—I will strike out the word "collection" and substitute the word "contribution."

Mr. RAE—The matter is wrong in principle. We are not moving along the line in which this Association ought to move. We have made wonderful progress along this line. I believe it is perfectly right for a superintendent or minister to appear before his own Sunday School and say it would be a good thing if we could give something towards the work of this Association, but when this Association says this is the way this money is to be raised it is quite a different thing. I move that the recommendation be struck out.

Dr. RYCKMAN—I would second that, Mr. Chairman, but I don't think it is necessary. I think it ought to be voted down.

Mr. PEAKE—How would this do: Instead of reading "It is

recommended that a contribution be taken, etc." change it to read "Unless other provision is made by the County Association, it is recommended, etc." Would that meet the case of Brother Rae?

The PRESIDENT—It has been moved by Brother Rae that this recommendation be struck out. Those in favor, signify in the usual way? Those opposed? I believe the amendment is carried as far as I can see.

The fourth clause was read and after some discussion was lost.

Mr. DONLY—I move, Mr. President, that the items of the report that have been carried, viz., clauses number one and two, be adopted as a whole.

Mr. J. SANDERSON—I beg to second the motion. (Carried.)

The matter of Finance next occupied the attention of the Convention, and the various organizations were called upon for pledges in aid of the work of the Association for the coming year. The President called the names of the counties in alphabetical order, and the sums set against them are the amounts pledged.

The PRESIDENT—Brant, including City of Brantford, \$80; Bruce, —; Carleton, —.

A DELEGATE—Mr. Chairman, I do not feel that I am authorized to speak for that County, as we have no regularly organized Association, but I think you will hear from us very soon.

The PRESIDENT—I think we shall be all right as far as Carleton is concerned; the organization is in progress.

The PRESIDENT—Dufferin, —; Dundas, \$25; West Durham, \$30; East Durham, —; Elgin, \$50; Essex, —; Frontenac—We have no response from this County or the City of Kingston—Glengarry, —; Grenville, \$20; Grey, —; Haldimand, \$40; Halton, \$50; North Hastings, —; South Hastings, —; Huron, \$50; Kent, —; Lambton, \$40 (Rev. J. C. Tibb, paid); Lennox and Addington, \$50; Lanark, —; Leeds, —; Lincoln, —; Middlesex, \$40; Norfolk, \$50; Northumberland, —; North Ontario, \$25; South Ontario, \$25; Oxford (T. T. Brown), \$50; Peel, \$50; Perth, \$50; Peterborough, \$65; Prescott, \$30; Prince Edward, \$50; Renfrew (unorganized); Russell, —.

The PRESIDENT—Here is an example that might very profitably be followed by some other schools: First Presbyterian Church of Seaforth, \$20; Simcoe, —.

A DELEGATE—I represent part of Simcoe, including three townships, but received no instruction as to amount. I think they will pay about \$20; that there will be two reports \$10 in each.

The PRESIDENT—Can't you guarantee us, say, \$25?

DELEGATE—I could not say.

The PRESIDENT—Stormont, —; Victoria, —; Waterloo, —.

A DELEGATE—Our Convention will meet on the 19th of next month; the matter will be discussed then.

The PRESIDENT—Welland, —; Wellington, \$50; City of

Guelph, \$30; Wentworth, \$50; Hamilton, \$75; North York, \$125 (one-third of the county); East York, —; West York, \$60.

The session was then closed in the usual manner.

### SUMMARY OF PROMISED CONTRIBUTIONS.

County or City.	Name.	Post Office.	Amount.
Brant .....	Rev. Wray R. Smith ..	Burford .....	\$80 00
Dundas .....	Irwin Hilliard .....	Morrisburg .....	25 00
Durham, West .....	P. Trebilcock .....	Bowmanville .....	30 00
Elgin .....	Rev. Thos. Wilson .....	Dutton .....	50 00
Grenville .....	P. W. Bates (Letter of 24th Nov., 1891) .....	Merrickville .....	30 00
Haldimand .....	Rev. J. H. Robinson .....	Hagersville .....	40 00
Halton .....	Rev. Robert Haddow .....	Milton .....	50 00
Huron .....	Geo. Swallow .....	Clinton .....	50 00
Lambton .....	Rev. J. C. Tibb, B.D. .....	Lucasville .....	40 00
Lennox & Addington .....	Geo. M. Elliott .....	Napanee .....	50 00
	S. Gibson .....		
Middlesex .....			40 00
Nipissing District .....	A. G. Browning .....	North Bay .....	5 00
Norfolk .....	A. J. Donly .....	Simcoe .....	50 00
Ontario, North .....	Rev. W. G. Hanna, B.A. .....	Uxbridge .....	25 00
" South .....	C. E. Marquis .....	Pickering .....	25 00
Oxford .....	T. T. Brown .....	Tilsonburg .....	50 00
Peel .....	Nathaniel Steen .....	Streetsville .....	50 00
Perth (including Strat- ford City) .....	R. R. Gouling .....	Stratford .....	50 00
Peterborough .....	Rev. John McEwen .....	Lakefield .....	65 00
	W. T. Harrison, M.D. .....	Keene .....	
Prescott .....	A. McInnes .....	Vankleek Hill .....	30 00
Prince Edward .....	W. Boulter .....	Demorestville .....	50 00
Wellington .....	Rev. L. W. Thom .....	Arthur .....	50 00
Wentworth .....	John S. Job .....	Waterdown .....	50 00
York, North .....	Rev. J. W. Bell .....	Newmarket .....	125 00
" West .....			60 00
Guelph .....	G. B. Ryan .....	Guelph .....	30 00
Hamilton .....			75 00
London .....			75 00
Seaforth .....	First Presbyterian S. S. .....	Seaforth .....	20 00
	Geo. Duncan .....	" .....	
St. Catharines .....	G. W. Hodgetts .....	St. Catharines .....	30 00
Personal .....	Hon. S. H. Blake .....	Toronto .....	300 00
" .....	" (Special) .....	Literature for Schools in Mission Districts.	50 00
" .....	H. C. McMullen, B.A. .....	General Fund .....	5 00
	Picton.		
Toronto .....	St. James' Square Pres- byterian S. S., per Jas. McCarter.	Literature for Schools in Mission Districts.	10 00

THURSDAY AFTERNOON, OCTOBER 29th.

The Convention assembled at two o'clock, and the first half-hour was occupied with a devotional service.

The minutes of the previous session were read and confirmed.

A DELEGATE—In regard to that clause on the tobacco question, it appears to me that the sense of this Convention rather disapproves of any interference on the question, but simply to say that the matter was negatived. I think it would not be out of place to have an expression of good faith from this body, or it might be well to manifest it by the passing of a resolution.

Dr. RYCKMAN—It seems to me that the transactions of this morning must be regretted. I do not think it would be the proper thing to expunge from our records anything that was actually done, and I think there ought to be some expression from this Convention in reference to that action of this morning. I think that there should be a motion that *that* clause was inserted for the purpose of seeking statistical information. I have a resolution which, if I have time, I will bring before the Association.

It was moved and seconded that the minutes be sustained with the understanding that the portion with reference to tobacco be eliminated.

The Business Committee then presented their report :

To the Sabbath School Association of Ontario; in Convention assembled :

Your committee beg leave to submit the following report : In the first place, they appointed a sub-committee who should have charge of the drafting and revision of such resolutions as should be submitted for the action of the Convention. That sub-committee will, as I understand, report separately.

Your Business Committee beg to recommend the following as the names of those who shall compose the Executive Committee of the Association for the ensuing year, in addition to those who are members of the Executive *virtute officii*.

(For list of names see the beginning of this pamphlet.)

All of which is respectfully submitted,

J. FRITH JEFFERS, M.A., *Chairman*.

A. L. MORDEN, *Secretary*.

I beg leave to move the adoption of the report.

Rev. J. C. TIBB—I beg leave to second the motion.

A DELEGATE—I do not like to say anything on a report of this kind, but I do think, sir, that our very efficient Chairman of the Executive Committee should not be changed. There is so much work for him to do in the coming year, I think it is a pity to make a change

and I would like to have the feeling of the Convention on this. I would like to see Mr. Peake Chairman of the Executive Committee for at least another year. I would move that the name of Mr. Peake be inserted in that report as Chairman of the Executive Committee for the ensuing year.

Rev. J. C. TIBB—I beg leave to second the motion.

The PRESIDENT—Is it your pleasure that this report be adopted with the amendment that Mr. Peake be Chairman of the Executive Committee for the ensuing year? The representation was that Mr. Peake had declined to accept that position.

It is now the desire of the Convention to hear from Mr. Peake.

Mr. PEAKE—I have no hesitation, Mr. President, in expressing my mind upon this subject. The delegates of this Convention have been exceedingly kind to me for the past six years. It will not be taken by me as unkind for them to elect another man to this position. Some time ago, I requested the Executive Committee and more recently to the General Committee intimated my desire that I be relieved of the duties of this office. My reasons for it were several. In the first place, I have occupied this position, by your suffrages, for the last six years. If there is any honor in it, I think I have had it to the full. I am not at all of the opinion, that to elect another man would be any reflection upon me, and I have requested that my name be taken off and another put on. I have gone so far as to give that as a personal request of my own, but at the same time I wish you would decide this matter for yourselves, and in the light of the best interests of the work as to whether there is not in this Convention a gentleman who can take this work and perhaps infuse new life into it. I should accept such decision very pleasantly, and would be willing to co-operate with whoever should be appointed as chairman of that committee. I do not feel that I have any right to say any more than that just now.

Mr. SCORE—At the Executive Committee this morning my name was mentioned by two or three of the brethren and I strongly protested against it, for this reason, not that I am not in sympathy with the work, nor that my heart is not in Sunday School work, but, it was distinctly understood by the gentlemen present, when my name was mentioned, that Mr. Peake was to retire. I am sorry. I had no idea of being called to the position; I don't care for it. I am a very busy man, but at the same time my heart is in the work. I agree, however, with Brother Peake in his remark that a change sometimes is decidedly good, but at the same time, I would not have allowed my name to be put before that Executive Committee if I had not understood that Mr. Peake wished to retire.

Mr. PEAKE—I think, Mr. President, it is due to me that I should say another word now. I came here fully intending to press that I be not elected to the position. Since coming here, several members of the Convention, and I might say the chairman of the committee

who had this in charge, came to me this morning and asked me what my position in the case was. I think I owe this to myself in reference to Brother Score's remarks. The information I gave this morning to Mr. Jeffers is precisely the same as given to the Convention now. I am not running for this position, am not a candidate, have not asked anyone for it, and would personally prefer that it should be given to someone else.

Rev. J. C. TIBB—My reason for seconding that motion is this: Mr. Peake has borne largely the burden and heat of the day for six years. He has prosecuted largely the work of the Provincial Association. This morning we passed a resolution as to the report in which there was a clause that special efforts be made during this year to complete the organization of the Province, and it would seem to me unfair when Mr. Peake had nearly reached the point of completion of the Provincial organization, that just on the eve of the accomplishment of this, he should be succeeded by another. Now, when next year comes around, I shall be perfectly willing, if I am a member of the Association, to see that Mr. Score becomes Chairman of the Executive Committee, and I think as a Convention, we owe it to Mr. Peake to put him in the same position that he has held for the past six years.

The PRESIDENT—The amendment will be the adoption of the report, but that Mr. Peake continue as Chairman of the Executive Committee for the ensuing year.

Mr. SCORE—Before that amendment is put, I wish to withdraw my name. If Mr. Peake will take the position, I am sure I for one am perfectly willing. I have said to-day, and say now, it was unkind for the gentlemen to nominate me for that position. I wish to withdraw before the amendment is put.

A DELEGATE—I think we are in duty bound when we have gone thus far, in all fair dealing as between man and man, to withdraw this motion. It is exceedingly unfair to Mr. Score and those members of the Executive Committee who are with Mr. Peake in this work.

A DELEGATE—We have had a personal interview with Brother Peake, and he has expressed himself; and I think the delegates of the Convention owe it to Brother Peake to relieve him and accept the appointment as requested.

The PRESIDENT—I now declare this discussion closed. Those in favor of the amendment signify, and those in favor of the original motion. Amendment lost.

The PRESIDENT—I am about to introduce to you a gentleman who is not a stranger at conventions in the Ottawa Valley. Although we have not had a Provincial Convention in connection with the Association, we very frequently have conventions of the Ottawa Valley Sabbath School Association, and the brother I am about to introduce has attended almost every one of these conventions. He is

one who is well known as a teacher all through the Dominion of Canada. We have been talking about the difficulties we sometimes have in keeping scholars in the school. He has no difficulty in retaining a class of over 100 every Sabbath of his life. He will show you the secret of that. The Rev. Dr. MacVicar will now tell us

“HOW TO INDUCE A CHILD TO THINK.”

Rev. Principal MACVICAR, D.D., LL.D.—*Mr. President and Members of the Convention*,—When your Secretary asked me to be present at this Convention I received an intimation that I was not expected to read a paper or to deliver an address, but simply to introduce the subject which has been announced. I was very thankful for this information because it falls to my lot to have more to do than I can well overtake. I shall, therefore, in a few words, introduce the subject “How to induce a child to think.” I presume it means any child, and there is a great difference in children, as there is between men and women. Some of them are very good and bright, and some of them are the reverse. The truth is, Mr. President, that children think without being induced, and, therefore, I presume the question really is, how to induce them to think correctly, or to think with greater activity or intensity? And at the back of this question lies another, —What is thinking? Because, if I am going to induce a child to do something, I had better, first of all, know myself what it is I propose the child should do. One answer to the question, What is thinking? might be given by a sort of instantaneous photograph of the Convention a few moments ago. There was something thrown into your Convention that induced you all to think, and what is more, to act very decidedly. To think is to take two mental concepts, compare them, and pronounce them to agree or disagree. Children think in this way, and we think in this way, we who are grown up children. And hence, the best answer to the question under discussion is to give the child something to think about. If I were to ask you how can you induce a child to eat, your answer would be similar to the one now given. Present something to the child that is palatable, that he wishes to eat, and he will certainly find the way to his mouth. We must supply objects of thought to the child. And here, Mr. Chairman, I intimate a law which should be observed in this connection. Children usually think about things; not abstract conceptions, not general propositions, but objects, and hence, if we wish to induce them to think of abstract truth, we must do so through the medium of symbolism, using objects as the symbols of thought. I need scarcely remind this Convention that this was God’s method of teaching our race in its infancy. Before Satan entered Eden and before sin entered, Adam, the head of the race, thought correctly and perfectly. When sin entered, symbols were needed to enable him to think, and God placed the flaming sword and cherubim over the eastern entrance of the garden. And God continued to teach

the race during its infancy by this method. Some sort of symbolism is presented in every sacrifice. This was the case with the tabernacle in which God appeared, and over which He placed His symbol of a cloud descending and rising, to intimate certain thoughts to the people. And in the temple, I need hardly remind you, that there was an elaborate system of symbolism; and when that period of instruction passed away, when the human race rose to a higher plane of thought, and the Great Teacher Himself, the perfect man, the Son of Man, appeared, He continued to use the same method of inducing children and men and women to think. He used parables and miracles, and these miracles were symbols of spiritual things, not simply cures of the body or startling works to make men amazed, but symbols of spiritual truth. And hence, Mr. President, I cannot suggest anything better to this Convention in answering the question given me, than to come as nearly as possible to the methods of the Kindergarten system of instruction in the Sunday Schools. I am confident of this, that if the teacher is to cause the child to think, he must himself learn to move upon the plane of child-thought. He must become a child once more, must put himself in the position of the child he is instructing. But a word of caution here. There is danger in continuing to treat children as babes when they are somewhat grown up—continuing to give them milk instead of strong meat when the latter is appropriate. We must gauge carefully the stage of progress which is made by the child in order to supply truth and thoughts that are appropriate to its mental and spiritual development. And still more, we must take care that we do not surfeit the child, that we do not give it too many thoughts, and thus induce a sort of mental dyspepsia, a sort of indigestion which is most destructive to mentality. We may seriously injure his mind by crowding his mental machinery so that it cannot work. Hence another suggestion. It seems essential to the mental as well as the spiritual life of the child that there should be abundant exercise, and the teacher cannot take this exercise for the pupil. As in case of dyspepsia, it would do you no good to have the doctor go out each morning and walk for you; you must take the exercise for yourself. So it is precisely with the child, he must work and exercise himself. I undertake to say that a little done by the child for himself and by himself is vastly better than a great amount done for him by the teacher. In inducing him to think, then, I should abstain from crowding him with too many objects of thought. Good and successful teaching must be more or less in this line at the outset. Mr. President, with your leave, I will let the subject be taken up now by the Convention.

The PRESIDENT—The subject is now open for discussion for twenty minutes. Have you any questions to ask Principal MacVicar?

Mr. DAY—I wish, Mr. President, that Dr. MacVicar could be

induced to proceed a little further on this subject. He is specifically an educationist; and I am sure it would be a great advantage to all of us to hear him for another quarter of an hour.

Question—Could you suggest any plan of Kindergarten system in our Sabbath Schools?

Dr. MACVICAR—Yes; by collecting a good many diagrams, maps, and objects, the same as those used in the Kindergarten system. I would introduce a good many of the methods there employed, and use them to bring forward spiritual or scriptural truth.

A DELEGATE—What about the magic lantern?

Dr. MACVICAR—It is inconvenient. It involves darkness as well as light. It may be used *occasionally* to great advantage.

A DELEGATE—There are many here from the rural districts who would like to hear what you would suggest.

Dr. MACVICAR—In that case I would suggest a training class for teachers. There is no part of the world so well furnished with object lessons as the country districts, and what you need is to open the eyes of the teachers that they may see what is about them. Prof. Drummond in one of his papers says he is accustomed to ask students, when freshmen, "What is the color of the stars?" And he gets confident answers as if the stars were all the same color. The answers are nearly in all cases wrong, although everybody is looking at the stars every bright night in the year. The true answer is, the stars have a great variety of color but the people don't see it. So people in the country have abundant supplies of illustrations if you will only train them to see and use them and teach properly.

A DELEGATE—Does Dr. MacVicar see any danger from formalism or ritualism in the use of object teaching?

Dr. MACVICAR—Not much. The eye is the best faculty we possess. The knowledge we receive through the eye corrects and enlarges that which we receive through our other senses. The brother who has asked the question may remember the verse in Job which says, "I have heard of Thee by the hearing of the ear." That was one way of learning about God. Here is another and better one, "But now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." A lesson from the vision is infinitely more impressive than from hearsay. I don't think there is sufficient danger in the direction indicated by the question to make us at all alarmed.

A DELEGATE—I suppose, Mr. Chairman, this is a question for teachers in order that they may know how to teach children how to think. I think it is a question also for parents, and what is true for the one will be true in practice for the other. In order to teach children to think, it is necessary for both parent and teacher to know how to take the children into conversation. Children will think so long as you exert an influence over their minds, and they sometimes get

ahead of their parents by asking some pressing question. I don't think children will ever rise very high unless they have constant parental as well as other influences to lead out their minds.

A DELEGATE—Perhaps Dr. MacVicar would explain to us more fully as to the things that children should think about, because I know, and everyone here knows, that children consent to do difficult things for which they are not at all competent; probably if the Doctor would follow that up a little it might help us.

Dr. MACVICAR—I suggest that one of the best ways of interesting them would be to continue to ask them a multitude of questions and let them do the same in return. I don't think a teacher is properly equipped for his work or her work unless ready to be questioned to the utmost on the subject that is being taught. Questions are useful at the beginning of the lesson to empty the child of conceit. The most formidable enemy to real knowledge is fancied knowledge—I have no doubt about it. We need to drive out conceit first and then the mind becomes receptive of knowledge. This is the case with men as well as children; and by beginning with questions and continuing with questions, perhaps unanswered, you convince the child that there are a great many things you have been thinking about that have never entered his mind and he will try to question you in return. As to Dr. Armstrong's inquiry or suggestion, the teacher should be prepared to analyze the Bible most thoroughly. I believe the proper method of analysis is this: Read the lesson say two or three times, because there are a good many things on the very surface you have not seen at a first reading. I have had grown-up men read the lesson over two and three times, and then asked them what they saw and still they omitted a great many things in their enumeration. My method of analysis is this: I notice the scene of the lesson, where it is placed, the persons named in it, what is said about each person, the person chiefly spoken of, and, finally, the chief thought about that person. I then teach, keeping the central or dominant thought specially in view. In other words, I try to be faithful to the scope or intention of the writer.

Mr. DAY—I would like to ask the Doctor whether the thought should be sprung on the negative or positive side; would not the child remember a new object much more quickly than an old one?

Dr. MACVICAR—That would depend upon the temperament of the child. If you have a child that is naturally given to contradiction you must deal with him differently from the child who is ready to acquiesce in nearly everything.

A DELEGATE—I once heard what I think is a very good rule in teaching children. On the text, "Feed my lambs," there were three points: we should feed them often, give them little at a time, and give it to them warm. I think that is about what the child needs.

The PRESIDENT—The next thing on the programme is

“CONFERENCE ON PRIMARY WORK,”

by Miss S. BROWN:

By a personal understanding it had been arranged that Mrs. A. W. Humphries, of Parkhill, should teach a class of young children the lesson for the following Sabbath. Accordingly the children now occupied the seats upon the platform which had been provided. And Mrs. Humphries proceeded with the teaching of the lesson, viz.: “I am the true vine and my Father is the husbandman.”

Mrs. HUMPHRIES illustrated the subject to her class by means of a crayon picture representing the vine and branches, some of which were “abiding in” the vine, some “joined sometimes” and others “far away” from the vine. (Mrs. Humphries to the class)—All take hold of your wrists; do you feel something move? Well, that is what? Your pulse. What causes the pulse to move? It is the blood flowing back and forth. Can you feel that in your forehead, your arms and every part of your body? No; but the blood is flowing all through your body and keeping you alive. Now, what does the Bible say in next Sunday’s lesson, “Christ is the true vine.” Now, if I should cut off one of my fingers, would it live?

A member of the class.—No.

Why wouldn’t it live?—Because it is cut off.

Now, this blood that is flowing through our bodies is the life of us, and when that finger is cut off, the blood cannot flow into it, and it dies. (Mrs. Humphries, turning to the picture). Here we have a branch where it says “joined sometimes.” Well, that has just got strength enough since the gardener joined it to bear a few leaves. Some day when the sun comes out, it will melt that wax, and what will happen to it? Down it will come; and then will the sap come into it? No. (Mrs. Humphries, referring to the picture). Up here, we have grapes and green leaves, where it says “abiding.” What does that mean? It means that it is joined and remains joined; that is with the large vine. It is all in the vine. (Mrs. Humphries.) Now, you see here beside these big branches are small branches; all out here, and from these little branches come the grapes. Now, we are going to name this vine, and I would like to give it a pretty name, especially the main part of it. And we want to name it after some person, a very good person; what do you think would be the best name to give it? What does Jesus say right here in our lesson? Now listen, “I am the vine, My Father is the husbandman.” We will name the vine Jesus. Now, He says after this, that we are the branches. Now, this old branch down here (pointing to a branch which had been cut off), we will name that after some person. I don’t like to name it after a little boy or girl. Do you think they ever got so “far away” from Jesus? There will never be any fruit or leaves on it. Did you ever see a man that drank whiskey? Very sad, isn’t it? Yes.

They become very far away from Jesus sometimes, and perhaps have a great many sins besides that. They are like that branch. They don't "abide" in Jesus; the wax melts and lets them down. Then, there are other people who continually abide in Jesus. What are some sins that keep us away from Jesus? Lying. They tell lies. Does Jesus like that? No. Is there anything else? Now, I have heard boys do something; it always makes me feel very bad. Swearing? Ah, that is it. I think that is terrible. Sometimes it may be the girls; I don't mean to say that the boys do *all* the bad things.

Mrs. Humphries used another illustration for the purpose of showing the necessity of having a clean heart—that the outward appearance was not sufficient in the sight of God. She took a small glass phial, empty, and filled it with water, showing it to be clean. She then emptied it and poured ink into it, put the cork in, shook it, and asked the children if it were clean now. Ans.—No. She then pasted white paper over it and holding it up, asked if it were not clean now. Ans.—No! Pasting the white paper on the outside does not make it clean inside. The only way is to pour the ink out and wash it clean inside. By this lesson the class was taught that God looks not on the outward appearance, but upon the heart—the need of a new heart—sanctifying grace.

Mrs. Humphries was followed by Miss Brown, who occupied the few remaining minutes in showing of how great use are the Kindergarten blocks in the teaching of the Primary Class.

Mr. SCORE—I rise, Mr. President, to a motion of privilege. I move as follows, seconded by Mr. Morden, of Napanee: That a hearty and cordial vote of thanks be given to Brother B. F. Jacobs, for his exceedingly comprehensive, spiritually minded, and clear exposition of the Word in the admirable lesson given us this morning; and at the same time thanking the President, Mr. Mutchmor, for sending in the request for the lesson so highly appreciated by all present; and to the Executive for acceding to the request after the programme had been prepared.

This early morning's service was one of the most enjoyable meetings I ever attended in my life.

The PRESIDENT—I propose that we shall show our appreciation by standing up. (Carried unanimously.)

The PRESIDENT—We will now hear further reports from counties. Grey? Huron?

A DELEGATE—We have no special report, but I understand from the Secretary that we will contribute \$50 for the coming year.

The PRESIDENT—Kent?

Mr. PEAKE—We are not hearing very readily from counties in this immediate vicinity.

Mr. McEWEN—I beg to move, before Brother Jacobs is called on, that we extend our session half an hour, in order that he may have full scope. (Carried.)

The PRESIDENT—One thing more. A question has been handed in asking about a biblical atlas. Perhaps Brother Jacobs can answer this.

Mr. JACOBS—The book spoken of is "Hurlbut's Biblical Atlas."

A DELEGATE—Give us a little gas.

Mr. JACOBS—You will have plenty as soon as I begin.

The PRESIDENT—I will now call upon Mr. B. F. Jacobs to deliver an address on

#### "TEACHER TRAINING."

Mr. JACOBS—I have had my attention called by a brother to the increase in the number of students preparing or desiring to engage in foreign missionary work. He gives the correct number, according to the report made in February, in Cleveland, on the 29th page of the Minutes of the Report of the Executive Committee, as 6,200. I was not aware that the number was so great. He also informs me that the Christian Endeavor Society now number 1,008,980. I can only say that I am delighted to know that the mistake was on that side. There are more preparing for foreign missions and more members of the Christian Endeavor than I reported. I hope it will be found that all the statements I have made are on the safe side; but it is important that this be corrected, and I thank the gentleman for this note.

Let me say, first of all, that there is no golden road to learning, and there is no formula for teacher training that is exactly fitted for every case. You must, then, be the judges. We are all workmen in the vineyard of the Lord, or I assume we are. One is adapted to one department of the work and another to another department. Some persons work well if they are in the right place and some persons do not work well if they are in the wrong place, whether that place be in the pulpit, chairmanship of the Executive Committee, member of the Executive Committee or teacher in your department. We must try to find the place that God has fitted us to occupy, and then, with holy enthusiasm and a spirit of consecration, try to perfect ourselves for the work He has given us to do. There are four thoughts that I suggest that we may all agree upon. Four elements in a Christian life. First of all, he must *admit*. He must admit at the beginning that he is a sinner; he must admit at the beginning that he needs instruction. He must admit this, and he must admit that it is possible to learn from others. These things are absolutely indispensable. He must admit that he needs help of the Holy Spirit.

He must also *submit* as well as admit. We must submit our wills to the will of God; we must submit our plans to the plan of God; we must submit our pleasures, sometimes, to the pleasure of those who are over us. We must try to have our work done in accordance with the general plan of the school or the Church. That

is one answer to the question that was handed me last night, as to whether it is better to have a change in the plan of the International lesson. I have no doubt that there is one gentleman that is able to devise a better plan than the fourteen or fifteen gentlemen who now have it in charge. I have no doubt that that man lives, and possibly he lives in Canada; I don't quite know about that. But this is the difficulty: first to admit, then to submit. It is useless for a leader to go far in advance of his troops. He can do very little singly and alone, and unless he can bring the company or regiment up to his own standard he had better go a little slower than his own enthusiasm would dictate, for the second best plan is best if it secures unity. Now there is another thing in the way. He must understand that the ideal plan, that splendid plan that can be worked out in one man's mind, looked at from his standpoint, is often defective when it is viewed from the standpoint of fifteen Christian men who live in different localities and glean their information from a very wide field and altogether co-operate with brethren on the other side of the Atlantic. It is important for us to remember that it is part of our plan to bring France and Germany, Italy and Austria and the whole world into this line, and the advance workers of Canada and the United States cannot hope that they will keep step. Work as well as you can, and like the little boy who held the candle for the minister to preach, simply say, "I do not wish to dictate, but I am trying to throw some light on the subject." We have had light from Canada on this subject, and I venture to say now a word which I think ought to be said in this presence, that we have never ceased to mourn the loss, positive and real, that this Committee sustained when Mr. President Mac-Vicar was retired from among its numbers. It has been our greatest loss. No man was more helpful in every department than he was; these are the sentiments of the brethren who were on the Committee with him during the seven years we were permitted to serve together. The point I am now trying to explain, is that we must submit. Now we must submit our wills to God, our plans to God's plan, our methods to the circumstances that surround us and our teaching to the adaptation of the scholars that we have to teach. It is impossible to pour a quart into a pint cup, unless we empty it once and fill it twice. There is the methodical teacher, the theoretical teacher, the ideal teacher and the teacher who circles around in a regular routine, begins on Monday and pours in a quart of illustration, then on Tuesday a quart of illustration and fact, and on Wednesday another quart, and so on through the week, and gets six or eight funnels and screws them into the mouths of the children and says, "Sit still you little urchins, I have mixed this for you and you are bound to take it." We have some of these teachers away out there, actually, that know so much they don't think it is necessary to have teachers' meetings. It is impossible to put a quart into a pint cup. These are the funnel teachers. Then we have the characteristic teacher. Mr.

Spurgeon controls a class of students in his own humble way. He said to them, "If I was rich I would like to make you a present, but as I am not rich I will tell you what I would do if I was rich. There is Mr. ———, I would give him a funnel, because you have got to put something into him before you can get anything out." We must submit our plan to the capacity of our schools and make our best selection.

Then we must *commit*. We must commit our way unto the Lord, and our work unto the Lord. The fourth point is, we must *transmit*; we must communicate that which we have received. Our business is simply to carry water. Now, teacher, you may have a small cup, but if you keep dipping, you can water the whole company that comes to you. You can take up a little at a time, and remember His promise: "He that giveth a cup of water in My name, shall in no wise lose his reward," and as that cup of water is the water of life, it may spring up into everlasting life to your eternal enjoyment and blessing. Now, it is a fact that we must have better teachers. The training of our children is largely in the hands of our teachers. I am sorry that so much of it has been turned over to teachers, and that so many parents and *Christian* parents are willing to neglect the privilege and opportunity that God has put into their hands. I believe it is our first duty to see that our children hear the word of salvation from our own lips. I think it is a precious privilege. Now, the training of the children is in our hands, and the child is the most wonderful and important thing in all the world. Jesus Christ was the first discoverer of childhood. You can pass through all secular history and come down 4,000 years in Scripture history, and count the names of the children mentioned in the Bible on your fingers. It was the Lord Jesus that took the infant child, an unnamed child, so far as we know, and set him in the midst—the child is the centre of everything in heaven and on earth. The child is in the midst of the city, in the midst of the Church, in the midst of the family. There has been a new discovery of childhood. He has given us the most important and helpful instruction in regard to the teaching of that child, and about the training of teachers. He has laid down a few cardinal principles and we must apply those principles in accordance with the best means at our command. Use such methods as are thoroughly helpful and avoid those that are not helpful in the line that we are trying to follow.

Now the great question before us is, which shall conquer, the good or the evil? And that problem is to be solved in the next generation by the education and training of the children that are committed to us. The destiny of America is in the hands of the boy. General Grant said: "The hand that rocks the cradle moves the world." Romanism has put her hand upon the cradle; infidelity has put its hand upon the cradle; ignorance and superstition have put their hands upon the cradle: intemperance and sin are stretching their hands out

for that cradle, and it is for us in this Convention to resolve, by the help of God, that we will control the destiny of this country for Jesus Christ. Now you see the importance of training the teacher; in order that we may know first, what to teach; second, how to teach, and that we may view the question from a practical standpoint. First of all, let us remember that the importance of the work in which we are engaged demands that we shall do our utmost to perfect ourselves in this work. We are to study this Book. I will not venture to speak at any great length on the subject of the Bible. If there is time, I will say a few words about it to-night; but I wish to say to you in the first place, you must have a Bible of your own, and one you can use to advantage. Get a Bible that has good print, even if you have to go without a new necktie, and when you get that Bible, use it. It is not to be put upon the shelf, but to be marked over with a pencil. You had better have your Bible marked all over, on every page, than not to have it marked at all. One little fellow said, "If I had as good a rememberer as I have a forgetter I would know a good deal." We have powerful forgetters.

Study your Bible. You say, why I cannot get time. I will tell you how to get time. Just take it. If you think it is robbing the world for you to take time to study your Bible, you are mistaken. You must take the time, and the best time you have got. How I wish I had taken more time in studying that Book. How I thank God to-day for the man who made me study the Bible in downright earnest. How glad I am that I ever studied it at all. Give time every day to the study of the Word. Do you know that actually away out West we have got some teachers that don't begin the study of the lesson until the Sabbath. Do you suppose that such a teacher will ever catch that boy that starts on Monday? The only way he will ever catch him, is to sit down and wait until the boy comes clear around, and most teachers do. If they were to conduct their other business the same as they do the Sunday School work, nine-tenths of them would be in the bankruptcy courts. We must give as much to Sunday School work as we give to other work, if we are going to make a success of it. In studying the Bible we must take all the helps at our command and leave them on the shelf until we get ready to use them. First of all, go to the Word and ask God to help you understand it. Then having got that into your minds, look up parallel passages that throw light right on that subject. You will find they will shed light upon it. Other men and women have travelled over the path you are trying to walk. One passage will throw light on another. The Word of God has many treasures in it to be discovered, and only the patient seeker after truth is going to discover them. Think you we have found everything there is in the Bible? No. We are just at the beginning. As in the natural world, so in the spiritual world, we are just beginning to understand things. We are coming up in spiritual experience, in spiritual understanding.

Then another thing, we must study the book naturally. I spoke about that this morning. Let me illustrate that in the lesson we have been passing over in the last few weeks. I will only go back to the eighth chapter of John, because there Christ reveals Himself as the light of the world. You remember He says in John i. 4, "In Him was life, and the life was the light of men and the light shineth in the darkness, and the darkness comprehended it not." You remember it is said, "There was a man sent to bear witness of the light." But Christ reveals Himself in the eighth chapter. Here is the light shining upon us. Now, when light shines, one of two things follows; we either open our eyes or shut them. That is, we either accept the light or reject it. It is impossible to stop the light from shining, even if you are a sceptic, not even if you get a handful of mud and throw it at the sun. You may close your eyes. Now, what was done in the eighth chapter of John? What did they do? It says, "They took up stones and cast at Him, but He passed by." The light was reflected, thrown off, rejected. The ninth chapter says, "As Jesus passed by, He saw a man blind from his birth." Now there is a natural thing. You have seen the blind man, and you have seen that he was not only blind, but as a result of his blindness, he was ignorant, dirty, and very likely, ragged, and a beggar. They all go together. The man that was born blind is made to see. It is not a question simply of the light, it is a question of an oculist. The eye must be opened, and, we say, let us go to the oculist. Who is the best oculist in the universe? Well, now we have an oculist who has opened the man's eyes who was born blind. If you can find one of these men in Canada, he will be crowded with patients. Why is not Jesus Christ crowded with patients? John's Gospel is short; there are only twenty-one chapters in it, yet it is the most wonderful story that this world has ever heard. In the ninth chapter he takes forty-one verses to tell about the cure of the blind man. He has given but one illustration, but so perfectly and plainly that no one can doubt. It would be a marvellous thing, if we could plant seed and cause the seed to develop in one short hour. One man grew right before us—that blind man. He had very little faith, you know. They asked him, Who opened your eyes? He said, It was a man called Jesus! Didn't even know He was the Son of God! Did not know much of anything about it. It does not require a great deal of knowledge. It isn't how much faith you have, but it is the character of the faith. Is it real? The blind man begins to grow, and he grew by opposition. His family opposed him, but it only made him grow, until at last we find that man that was born blind standing before the Son of God, with open eyes, looking into His face, and saying, "Lord, I believe!" when Jesus Christ declared He was the Son of God. It was to that blind man that Christ made the statement that He was the Son of God, not to Nicodemus, but to that blind man. What for? For an illustration,

that we may see how that opposition developed that man and made him all that he was. I was trying to illustrate that to my class. I said, as I sat in my room, the other night, I was wondering how the electric light became incandescent. You all know how it is produced. You know if you have a current of electricity running along a wire, there will be heat, but no light, unless it strikes some obstacle; in order that that may become an incandescent light, we have to break that wire. We have to transfer the current from a perfect conductor to one that is imperfect. Having put it into something that cannot carry the current fast, the current is piled up until it becomes incandescent, then we have a light. Now, that blind man had a direct connection with the Son of God. He had the spark of faith; the current was flowing from the Almighty directly into his soul. He met with resistance at home, in his family; he met with resistance everywhere, but the current piled up until that man became incandescent, and he was a burning and a shining light.

In the tenth chapter He says, "I am the Good Shepherd," the sheep hear My voice and follow Me. Now, we see that this blind man is the identical sheep! We need to know that lesson about the sheep. David says: "The Lord leadeth me into green pastures, and beside still waters." Now you know that sheep will not lay down when they are hungry. They will go around nibbling from place to place until they get something to eat. There are a great many things to be learned from the sheep. The sheep hear My voice, and follow Me. We ask: Can they follow Him beyond this life? Remember that Jesus Christ broke up every funeral that He went to. He went to the funeral of the widow of Nain's son, and gave the boy back to his mother. He was at Bethany. Here was the strong man Lazarus dead and in his grave for the fourth day. That is the problem of problems. Can He get His sheep that is down in the pit? And He went to the place and said, "Take ye away the stone." There is a reason, to my mind, why He told them to take away the stone. He wanted them to look into that grave and see that Lazarus was lying there dead. He says, "Lazarus, come forth!" If you will follow the Scriptures, you will see that He cried with a loud voice on three occasions, and the third time with a great shout of victory. So here He cried with a loud voice, "Lazarus, come forth!" St. Augustine said He called Lazarus by name, lest all the dead should have risen. And His sheep heard His voice, and came forth.

A good many of you know that Colorado and Utah on the North and Arizona and New Mexico on the South come together. Near the four corners where they meet are to be found the homes of the Cliff Dwellers, those men that lived before Abraham, so far as we know, away back in the stone age. Mr. Greene, one of our pastors from Indiana, went there on a visit and spent weeks and months of time in examining these caves and cliffs. He found there a rock that

projected over, and going under and through the door, they found a stone building 450 feet long and ten stories high, and all the utensils and stone implements and weapons that they had used. In one of the jars was some Indian maize or corn. He asked, "Would you like to see a kernel of corn that was there before Joseph went down into Egypt, so far as we know?" And he gave me this kernel (holding up the grain of corn). If that grain had been planted, if it had fallen into the ground and brought forth and the harvest had been sown again, all the buildings in the world would not hold the grain that would have come from that single kernel through all these centuries. But Jesus Christ's seed corn of eternal life went into the ground and died that through His death life might be given.

Do you know that they are beginning to telegraph to secure rooms for the Columbian Exhibition? Chauncey M. Depew, of New York, has arranged for certain rooms for such a date in 1893. We are all going to be at home then to receive you. We are going to draft a resolution to present to this Convention requesting the Canadian authorities to enter a protest against the opening of that Exposition on Sunday. I wish I had time to talk to you more about this matter. And when we think of Chicago, let me tell you there is only twelve per cent. of the people of Chicago that are American born; 450,000 Germans; more French than in any city in the United States, unless it be New York. But we have a great deal to be thankful for. We have an army of workers and more than 130,000 in our Sunday Schools, and we are trying to reach every family in that entire city with the Gospel. If we are to be trained for our work we must be trained to know our scholars—and to do this we must visit them. This visitation must be systematic, and to organize our workers for the house visitation of all the people is the most important work we can attempt. We shall in this way transmit the Gospel which has been committed to us. (Applause.)

After singing the doxology the benediction was pronounced by Rev. Dr. Armstrong and the Convention adjourned.

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*THURSDAY EVENING, OCTOBER 29th.*

The Convention re-assembled at 7.30, the President in the chair.

The meeting was opened by the singing of hymn 95, followed with prayer by the Rev. Dr. Moore.

The PRESIDENT—The Rev. Dr. Ryckman said to me that he had a matter of privilege that he wanted to bring before the Convention. I will allow him to do so now, briefly.

Rev. Dr. RYCKMAN—I intimated that I had a resolution which I wished to present to this Convention, and I do so as there appears to me to be an imperative necessity for the presenting and passing of

such a resolution now. I will hand it in to Mr. Day to read. Mr. R. R. Goulding, of Stratford, has promised to second it.

*Resolved*, That this Association rejoices greatly in the increasing efforts that are being made in our schools generally to discourage, and if possible abolish, the use of tobacco among the teachers and scholars. This Association, believing that the use of tobacco by the young is well nigh certain to do them physical, intellectual and moral injury, would desire to place itself on record as deprecating such use, and would urge the officers and teachers in all our schools to employ all possible proper exertions, by precept and example, to save the young from the evils of tobacco-using, and to instil into their minds principles of self-denial, self-control, and physical and moral purity.

Mr. R. R. GOULDING—I have much pleasure in seconding that resolution. After the talk we had on that subject this afternoon I would not wish to make any further remarks. (The resolution was carried.)

Mr. PEAKE—Mr. President, the following letter has been placed in my hands :

Oct. 28, 1891.

L. C. Peake, Esq., Chairman Executive Committee Sabbath School Association of Ontario.

DEAR SIR,—I have been requested, as President of the Guelph City Sabbath School Association and as their representative at this Convention, to convey to the Provincial Association a cordial invitation from the Sunday School workers of our city to hold the annual Provincial Convention for 1892 in Guelph. They will make you as welcome and comfortable as lies in their power.

Would you be good enough to lay this invitation before the Executive or before the Convention, which ever is deemed expedient.

Yours very truly,

G. B. RYAN.

Mr. PEAKE—I do not know whether there is any other invitation for the Convention of next year, but perhaps it will come up now. If not, it would be well for the Convention to take action on this.

The PRESIDENT—The question of the place of meeting for next year is now before the Convention ; what action shall we take upon it ? Are there any other invitations for the Convention ?

Mr. W. N. HOSSIE—I move the acceptance of this invitation. It comes from the right place. Belleville was a claimant last year, and so was Peterboro'. I have much pleasure in moving the acceptance of the invitation from Guelph.

Mr. DONLY—I beg to second the motion. (Carried unanimously.)

Mr. L. C. PEAKE then read the following report which had been placed in his hands :

REPORT OF GUELPH UNION SABBATH SCHOOL ASSOCIATION.

This Association being as yet in its infancy, I have not been able to collect the materials for as full and satisfactory a report as I trust we shall have the pleasure of submitting next year; but as far as my statistics go, I am happy to state, they represent a high degree of prosperity on the part of the Sabbath School work in our city.

We have thirteen schools in connection with our association, representing an aggregate of 2,550 pupils and 275 officers and teachers; and made up of 4 Methodist, 4 Presbyterian, 2 Congregational, 2 Baptist and 1 "Disciples" school.

In connection with our association we have a Union Teachers' meeting once a week, which has been in operation since its formation, is well attended, and an invaluable help to our Sunday School work. We have also held a number of public meetings, at which great interest was manifested in the work, and much good accomplished.

In the absence of fuller details as to the workings of our schools, I might mention that the three Presbyterian Sabbath Schools are supported by their respective Church Boards, and that the collections of these schools are denoted to one or more missionary purposes decided upon by the pupils themselves. The Methodist, Congregational, Baptist and others, as far as known, depend for their support on voluntary contributions and collections, a part of which is applied to missionary purposes.

At a recent meeting of our association, it was decided to arrange for the collecting of detailed statistics of all the schools in the city; and a special committee was also appointed to assist in organizing Sabbath Schools in the rural districts.

The County Convention for Wellington is to be held in Guelph in December next, from which we, as an association, will doubtless receive an impetus to greater activity for the coming year. Our Heavenly Father has made this department of our work a blessing to us during the past, and we have faith in Him for a future even brighter and more glorious still.

G. B. RYAN, *President.*

J. W. KILGOUR, *Secretary.*

The PRESIDENT—I believe the Committee on Resolutions have a matter to bring before us. We will be glad to have it now.

Your Committee on Resolutions beg to submit as follows:

1. *Resolved.* We cannot forget the helpful lessons of this Convention, and we acknowledge our indebtedness to the several speakers who have aided us by so ably doing the work committed to them by the Executive Committee, and especially would we mention the brethren from outside our own Province, B. F. Jacobs, Esq., of Chicago, Chairman of the International Executive Committee; the Rev. Principal MacVicar, D.D., LL.D., and G. Bishop, Esq., of Montreal.

2. *Resolved.* We would express our hearty thanks to the pastor

and Board of Managers of the congregation for the use of this beautiful house of God, so comfortably lighted and heated, for the sessions of this Convention ; also to the organist and choir for their services in the evening meetings, and the kindly attention given to the lady delegates by the lady in charge of this department.

3. *Resolved*, We would thank the kind friends of Ottawa for their generous and Christian hospitality extended to the members of this Convention.

4. *Resolved*, Our thanks are due to the railroad companies, who have carried delegates at reduced rates.

5. *Resolved*, We express to the President our recognition of his services in presiding over this Convention.

6. *Resolved*, The efficient services of the Minute Secretaries in the discharge of their onerous duties are gratefully acknowledged.

7. *Resolved*, That this Association, recognizing the fact that the Young People's Society of Christian Endeavor has been raised up by God to meet the wants and do a work for the young peculiar to our time, hereby tenders its cordial greetings to that society as an ally and co-worker in the Master's service. It invites the co-operation of the Young People's Society of Christian Endeavor in the instruction and nurture of the young, especially in the systematic study of the Word of God, and the training of those who shall teach that Word in the most efficient way ; and it further desires to cultivate and maintain fellowship with that society, with a view to more concerted action and mutual helpfulness in the work of the Lord.

8. *Resolved*, That this Convention desires to place on record its sense of the untiring energy displayed for the past six years by the retiring Chairman of the Executive Committee, Mr. L. C. Peake, in promoting the interests of this Association ; and whilst expressing its grateful acknowledgement to him, of the self-sacrifice by which his efforts have been characterized, the Convention congratulates him upon the widespread spirit of new consecration, which, at the point of his retirement, is so manifest in the Sabbath School work of the Province ; we rejoice that, in his retirement from the chair, the Executive Committee may still count on his continued interest and counsel as a member of that committee.

9. *Resolved*, That the communication addressed to Brother B. F. Jacobs from the "Columbian Sunday Association," with a view to procure the co-operation of this Association in preventing the keeping open of the World's Fair on Sundays, be referred to the Executive Committee, with instructions to said committee to prepare and forward to the proper quarters the settled and positive deliverance of the Association in favor of doing all things within our power to give effect to the efforts of the Columbian Association.

10. *Resolved*, That in view of the low tone of public morals, notably in the duties of citizenship, of which such sad instances have of late been made manifest in our midst, this Convention believes that

the time has come for definite action in the direction of giving the Bible a more pronounced and positive position in our educational institutions, and would respectfully urge the Church Courts to take up the best method of giving effect to this matter, and that a copy of this resolution be transmitted to such courts.

11. *Resolved*, Whereas we all believe that the law as given in the Ten Commandments is the foundation of all moral health in the home and in the nation; and whereas, recent disclosures through the press make it clearly evident that all the principles of moral life and purity have been dragged in the mire: This Convention deeply deplores this corruption of public life, and would strongly exhort every Sunday School teacher and delegate to emphasize in their life and work the same fidelity to righteousness in public life which is demanded in private life, and to seek in every possible way the righteousness that exalteth a nation.

The foregoing resolutions were read seriatim and passed unanimously, No. 8 being adopted by a rising vote.

The following was then presented by Mr. ex-President Hossie:

#### REPORT OF THE CONFERENCE OF COUNTY OFFICERS.

About sixty persons met in this conference, and after discussion agreed upon the following:

1. County officers should see to the immediate organization of each township or convenient district, and looking over the field, watch that regular annual conventions are held in each district, and that a report of the work be sent in to the county officers.

2. They should encourage local associations to help to introduce Normal Class work in their conventions and schools.

3. The conference feel that the time has come when it would greatly aid the primary workers, were a competent primary worker employed by the Provincial Executive, to go into the field as counties may need.

On motion of Rev. J. W. Rae, seconded by Rev. Dr. Ryckman, it was agreed that clause No. 3 of the Report of the County Officers be struck out.

The remainder of the report was adopted.

The PRESIDENT—I will now call on Rev. Principal MacVicar to deliver an address on

#### "THE TEACHER REPRODUCED IN THE PUPIL."

Rev. D. H. MACVICAR, D.D., LL.D.—*Mr. President and Christian Friends*,—I solicit your attention to this:

#### I.—AS A FACT.

What you are yourself, your pupil gradually becomes—a most serious matter both to you and to him. All the relations of life are infinitely serious, and fraught with momentous issues. We mingle freely in

social intercourse, and life and death are the outcome of our doing so; for as decayed fruit rots that which it comes in contact with, so "evil communications corrupt good manners." This becomes appallingly evident when young, unsuspecting persons are drawn into haunts where the ungodly and the scoffer are supreme. It is equally true, and blessed be God for the law of this kingdom which makes it a truth, that strong intellectual and spiritual natures impress themselves upon others. If vice is contagious, virtue is unquestionably so. If man is naturally qualified and disposed to disseminate evil, he can, by grace, gain and wield the power to propagate good. He can sow to the Spirit as well as to the flesh, and is as sure to reap, and to reap vastly more than he sows, in the one case as in the other.

If, for example, as a godly, earnest, consecrated teacher, you are really successful in your work, the very lineaments of your soul are being stamped more or less accurately upon your pupil. He is the index or exponent of your thinking, of your spiritual activity and intensity.

The medium upon which you work must be taken into account in judging of your success or failure. That medium may be dull and comparatively unimpressible, or it may be highly sensitive and receptive, and hence, without any special fault or merit on your part, your image may reappear obscurely or vividly, all imperfect and blurred, or accurate and clearly defined. But, reappear it must, in some form. You are to have immortality in your pupils. They will speak of you when you are gone, and speak and act under the controlling power of your teaching without being conscious of it, or being able to distinguish it from what they may claim to be the product of their own minds. They will be the mirrors, the reporters of your failure or success. And well will it be for you to be able to say in Apostolic words, "Ye are our epistle, written in our hearts, known and read of all men, being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God."

This fact of the reproduction of the teacher in the pupil is seen in the formation and history of great schools of art, poetry, theology, and philosophy. The critical and the almost untrained eye can easily distinguish Italian art from that which is French, German, or English. Each of these nations has had its great masters and these have reappeared a thousand times in their admiring pupils.

So in poetry, while commonly counted a divine gift, it cannot be denied that the vast majority of the votaries of the muses sing as they are taught by the loftier spirits. Hence the many imitators of Wordsworth, Burns, and Tennyson who have appeared.

Theologians, too, follow their leaders. Great masters in Israel like Augustine, Calvin, Arminius, Episcopius, and Luther leave their impress upon generations of feebler thinkers.

Philosophers are no exception to this rule. They may theoretic-

cally assert absolute independence of thought, and each one who appears in an essay or voluminous treatise may promise to show the world truth never before disclosed, yet, when closely searched, what they are least remarkable for is their originality. Their utterances are the echoes of the near or distant past. Take but one illustrative example: God sent Socrates into the world endowed with amazing power of thought, and while he founded no college, and presided over no great university, yet, as a teacher, he so reproduced himself in his pupils, that after the lapse of more than two thousand three hundred years, they have not ceased to speak of the Socratic philosophy. And so, in numerous other well-known instances, such as Plato, Hegel, Kant, Hume, and Hamilton.

But high above all teachers stands the One who "spake as never man spake,"—the Perfect One,—who is the pattern and guide of all true Sunday School workers. They cannot improve upon His methods. Their business and wisdom are to understand and follow them. Having in Himself the fulness of the Godhead, and having come to this world as the Supreme Teacher of our race, He is represented in and by His pupils in all ages and countries, and He shall continue to be seen in them to the end, and throughout eternity, while they, "with unveiled faces reflect the Glory of the Lord," (2 Cor. iii. 18.)

The fact that the teacher reappears more or less distinctly in his pupil is very generally acknowledged, and is made much of in educational circles. On this principle, to some extent, parents select the institutions in which they place their children for training and culture; and it is usual to speak of a person as well educated because he bears the imprimatur of a certain school. Witness the importance which a young man attaches to the fact of his being a graduate of Oxford, Cambridge, Edinburgh, Harvard, or Yale, and he is supported in his self-congratulatory conviction by a wide-spread public opinion. He regards himself as the embodiment of the spirit and learning of his *Alma Mater*, and he is so far right, making all due allowance for the very common danger of exaggeration, as to the extent to which this embodiment has taken place.

It may be conceded, with necessary limitations, that the strength and the weakness of a teaching staff, whether in a Sunday School or a secular institution, can be more or less distinctly discerned in the character and conduct of those who pass through their hands. "By their fruits ye shall know them." Hence the state of the classes is the best practical test of the skill and efficiency of teachers. There are, of course, exceptions to this rule, for which full allowance must be made. The power of the very best teacher to stamp himself upon his pupil may be largely neutralized by noisy surroundings and lack of isolation where he is called to do his work. Then there are wayward persons, old and young, of limited capacity and abundant dullness and stubbornness. There are persons whose natures are not

plastic, but hard and non-receptive, and incapable, especially because of over-weening conceit, because of their firm belief that they already possess all the knowledge they need, of being moulded to any considerable extent. But this is not commonly the case with children at the age we have to deal with them, it is rather a feature of crude and ill-balanced manhood. Then, indeed, it must be acknowledged that in some instances the very best teacher may fail to reproduce himself in his pupil. For example, there may be a prepossession of fancied knowledge or an incarnation of vice that will completely destroy this possibility. Judas Iscariot entered the training class of Jesus Christ as a thief, and although he listened to the lessons of his Master against serving mammon, and as to the sin and danger of inordinate desire for riches, he closed his three years' course in the best college ever instituted without being cured of his overmastering vice, and crowned his sin and infamy by selling his Teacher for the price of a slave. The Teacher and the lessons were not at fault; they were most impressive and successful in the case of eleven out of twelve students, so much so that they were ever after recognized as graduates from the school of the unequalled Teacher of Nazareth, and therefore when Annas, the High Priest, and his distinguished associates saw the boldness of Peter and John as they stood before them, and when they "perceived that they were unlearned and ignorant men," according to their standard of learning, "they marvelled and took knowledge of them that they had been with Jesus." The clearness, courage, and convincing power with which they uttered their views, and the spirit which governed them, brought forcibly to the mind of the Council the Great Master by whom they were taught. They saw in Peter and John a reproduction, *a fac simile*, shall I say, however imperfect, of that unequalled Teacher sent from God, as all teachers should be.

So much for the fact that the teacher is reproduced in the pupil.

#### II.—THE RATIONALE OF THIS FACT.

The question now is, by what principles or laws of our nature does it happen that the teacher reappears in the pupil? We answer:

(1) *The dominant thought or passion in the instructor lays hold upon and pervades his class.*

They are all affected in degree as he is himself. This is pre-eminently the case in teaching spiritual lessons. The sincerity and intensity of conviction with which the truth is held and declared by the teacher, is in some measure communicated to the pupils. Just as when one string upon a harp or violin is made to vibrate forcibly, all the rest are moved in sympathy with it. Thus it is, that by the law of sympathy, between man and man, a hearty burst of laughter carries a whole household into a similar state of mirth. A sudden rush of anger from one heart quickly spreads among hundreds, and a furi-

ous mob may be set in action. The cry of some timid one, exposed to danger, real or imaginary, may create a panic among a multitude. The word of a brave and resolute captain may infuse courage into a whole regiment. A piercing wail of sorrow, issuing from the lips of some broken-hearted one, often moves to tears a whole company. When the perfect Man stood by the grave of Lazarus, and saw the two sisters of the deceased sobbing with grief, "Jesus wept." This was not an exceptional or accidental occurrence, but an illustration of the law of our common humanity. And this law, be it remembered, is true in relation to our intellectual activity, as well as our emotional nature.

As already hinted, the depth and permanence of the experiences we cause others to have as the result of our lessons are determined by the vividness and intensity of our own mental and emotional activity. What I mean is this, when in teaching you are so controlled and absorbed by one over-mastering thought, that all others are necessarily excluded and the entire force of your spiritual nature is so concentrated upon it that you can truly say, "This one thing I do," that thought is almost sure to become the mental property of your pupil, to enter into his very being.

This law acts to a great extent irrespectively of the subject matter of what is being taught. It may be geography or geometry, history, or the eternal verities of Christianity; if the soul of the teacher is burning with intense concentrated enthusiasm over the matter in hand, whatever it may be, he will lay the truth thus apprehended upon the mind of his pupil with such transforming power as to throw him, for the time being, into a condition precisely similar to his own. When this is the case, success is achieved; the work of teaching is really done. But failing to be thus borne along by a strongly dominant purpose or thought, which should always be the central or ruling thought of the lesson in the case of the Sunday School teacher, his work is largely lost, and he but feebly and obscurely reappears in his pupil. Deservedly so, too, because he is lacking in one of the prime elements essential to success.

(2) *Our passive states of mind grow weak by repetition.*

It is necessary to explain and illustrate this law and to show how it acts in relation to the work of the teacher.

Passive states are those induced by impressions made upon us through our bodily senses and without any effort of will on our part. The more frequently these impressions are experienced without any exertion of will power the feebler they become. For example: We witness a spectacle of abject poverty and deep distress and the impression made upon us the first time is strong and vivid, but we do nothing—exercise no volition to relieve the distress. Let this be repeated a sufficient number of times and the impression becomes so feeble as to be almost imperceptible. By this process being continued long enough, our sensibilities become slowly but surely deadened, and

we become so hardened by the sight of distress as to be almost past feeling.

Take another illustration, the case of the medical student who enters the dissecting room for the first time, the impression made upon him by what he sees is deeply startling. He is shocked and feels as if guilty of manslaughter. He sleeps not; or, if he sleeps, he dreams of things unutterable. But let him continue his visits and pursue his work in that same place of ghastly sights for several years and the impression made upon him becomes so enfeebled by repetition that he scarcely regards his surroundings as in any case abnormal. Thus you see the working of the law. Look now at a correlated law:—

(3) *Our active, mental states are strengthened by repetition.*

Active states are those into which we pass by volition—by the exercise of our innate will power.

Look again at a case of unmistakable distress. By a deliberate act of the will you overcome a feeling of disinclination to deal with it and you put yourself about to afford relief. That is to say, by an act of resolute choice, you turn to proper account the passive state into which you have been thrown by the sight of misery. You do so again and again, ten, fifteen, twenty times. What is affirmed is that these repetitions give greater strength, a larger measure of ability to grant relief. Such actions become easy and natural, because a habit of virtue is gradually formed in the direction of benevolence, and thus you escape the serious danger of personal deterioration by having your feelings weakened and destroyed through frequent appeals to them, without corresponding action on your part. It is under the action of these laws (I go aside to say in passing) that excessive readers of sensational novels and habitual theatre-goers inflict irreparable mischief upon themselves. Their emotional nature is stimulated to the last degree by exaggerated representations of imaginary woes over which they weep in their boxes and on their luxurious couches, while they do nothing to relieve suffering humanity at their doors. Practical action is wholly lacking with them. Their feelings are being worn out, so that a stronger and still stronger stimulus is required to reach and move them, while no manly or womanly vigor is being gained by the cultivation of active habits of virtue.

But what has all this to do with teaching and with the teacher being reproduced in the pupil? Very much. These three laws now stated and illustrated, namely, that touching the diffusion of strongly dominant ideas, that under which our emotional nature may be weakened and virtually destroyed, and that by which we can gain mental strength and rise to true manhood, are all operative during the process of teaching, and success depends in a very large degree upon wise and skilful compliance with them. Rightly used, they enable the teacher to imprint his own image and the views of truth which he holds, upon the mind of the pupil. But this will be more apparent when we consider:—

III.—THE OPPORTUNITY AND DANGER INVOLVED IN THIS FACT, THAT THE  
TEACHER IS REPRODUCED IN THE PUPIL.

Generally speaking, privilege and responsibility go hand in hand. It is obviously so in this case. The teacher of spiritual truth has grand opportunities of stamping his own character, views and convictions upon the minds of his pupils. Acting under the first law, as to the propagation of dominant thoughts or desires, he may, through the power and working of the spirit of God, become to them not only the instrument of instruction, but also of salvation. How so?

Let me suppose that he is, first of all, earnestly bent upon the intellectual task, by means of correct logical arrangement, lucid statement and apt illustrations to make the meaning of the lesson in hand clear, convincing and memorable. This is a commendable aim, and when faithfully pursued usually results in holding a class together, whether junior or senior, and evoking their interest in the study of divine truth. But while thus intent upon the work of instruction, it is only a means to an end. He has one strong over-mastering desire ever present in his heart, that through this truth and the ministry of the Holy Spirit the members of his class may be led to trust in Jesus Christ for pardon and eternal life. This feeling is so constant and so vehement in his heart that he cannot conceal it. It is seen in his countenance, heard in his voice, breathed in his prayers. Without perhaps making formal announcement of it, in various ways which it may be impossible to define, he convinces his pupils of the existence and the intensity of the desire. The feeling spreads among them, pervades their minds, or, in other words, they respond to his dominant desire, and the result is that it rises to God as the united wish of all in the true spirit of prayer. He not only prays for them, but they pray with him. They are agreed touching what they ask. His desire has so penetrated their hearts that it has become theirs.

What then? Then we have the word of our Saviour for it, "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Do not doubt the possibility of making your pupils share your feeling in their behalf and thus drawing them after you into a praying attitude that will result in their external good.

Witness the power exercised through intense desire in behalf of others by the Apostle Paul. You recollect how he said to the Philipians, "I have you in my heart, for God is my witness how greatly I longed after you all in the tender mercies of Jesus Christ," and to the Galatians, "My little children, of whom I am again in travail until Christ be formed in you."

And this intense spiritual solicitation, this agony of soul, this ruling passion of the heart, was so reciprocated by them that he declares, "I bear you witness, that if possible ye would have plucked out your own eyes and have given them to me." So completely were

they carried away by his travail of soul in their behalf. In another instance you may remember that Priscilla and Aquila, his fellow workers in Christ Jesus, for his life actually "laid down their own necks." And listen to what he says respecting his Jewish fellow-countrymen, "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."

A man thus governed by one mighty irresistible desire could not help being influential for good among his countrymen and far beyond them. And, as a matter of fact, he reproduced himself as to thought, energy, courage and conduct in Barnabas and Apollos and Timotheus and Titus, and hundreds of men and women who caught his mighty spiritual enthusiasm to enlighten and save souls. And thus it is, in degree, with every true teacher according to his ability and in so far as the right spirit and aim are overwhelmingly dominant in him; but let there be the absence of this, or let the wrong spirit prevail, and incalculable mischief and ruin may be the result.

Whether dealing with secular or sacred subjects, the teacher should rouse his pupils to the repeated exercise of the highest states of mental activity, and train them to think for themselves, that they may thus develop their mental faculties and grow in intellectual, moral and spiritual strength. A *little* that the pupil *does for himself*, under proper stimulus is vastly better for him than a *great deal* that may be *done for him* by the teacher. And here precisely we are upon the verge of danger of the most serious nature. Instead of aiming constantly by wise forethought and preparation at awakening *active* mental states, the teacher may have his pupil almost habitually in a *passive* condition, or even in a state of active resistance to his own efforts, because of his not moving along the plane of child nature. He may deal boisterously with the child's nervous sensibilities by scolding, shouting, threatening, and other methods of showing fidelity to professional duty, forgetful all the while that the feelings will not stand to be handled roughly, and if approached in this fashion, that they will retreat and refuse to be dealt with. In accordance with a second law enunciated in another connection, the longer this vicious course is pursued, the feebler the impression becomes, and if persisted in for years, callousness and general mental imbecility are the results. Thus it happens that a pupil of perhaps average brightness and intelligence degenerates into a first-class dunce. And, usually, after having slowly and painfully passed through the deteriorating process, by which the vivacity and freshness of childhood have been worn off, and the power of original thinking has been effectually crippled, the unhappy victim gets credit for having been a dunce from the beginning. This is an easy way of explaining educational failures wholly from the one side. I do not say that Sunday School teachers often bring about such results. Perhaps they never do so, because half an hour of teaching per week, amid the bustle of a large school, is insufficient for the purpose. The evil can only be

seen in matured form where the child is for six or eight years subjected daily to such wrong methods. Hence, it is not a very uncommon thing to find boys who have been left very much to their own resources, who have escaped the technical grind of the schools, escaped the coercion of well-meant but unwise training, come to the front in after life, just because they have been free under the influence of natural environment, to exercise thought, instead of being treated as animated receptacles into which all sorts of stuff should be poured in the sacred name of education.

Finally, from this brief discussion of a single point in the philosophy of education, one or two inferences are pertinent.

(1) *The need of special training to qualify the teacher for his work.*

This is happily conceded now by the directors of secular, and to an increasing extent, by the managers of Sunday Schools. It is not denied that good, and in some instances a very great amount of good, is done by those who have not enjoyed the advantages of such training. It is readily admitted, indeed emphatically affirmed, that a renewed heart and a mind illumined by the Holy Spirit and guided by His infinite wisdom are of inexpressibly greater value than all that Normal Classes and Teachers' Institutes can confer upon those who attend them. But how much better is it, when natural ability and high spiritual qualifications are united with the skill which technical training imparts. The work of the Spirit of God is not hindered, but helped by the superior intelligence and attainments of devout teachers. There is no antagonism between spiritual fervour and educational competency. The deepest devotion in the service of God, the strongest desire to save souls, to honor the Spirit, and to exalt our blessed Redeemer may be found in minds of the highest culture and most profound and practical acquaintance with the science of education. And I feel confident that what the superintendents of the Sunday Schools of our land need, in order to increase the efficiency of their great work, is a large army of such persons. We would, therefore, urge and encourage Godly young men and young women to aspire to become distinguished by the thorough mastery of the true laws and best methods of teaching.

(2) *Teachers should always seek to be animated by the right spirit, and to have the right feeling strongly dominant.*

But how is this to be attained? I can only answer by hints or suggestions without elaboration. Cherish an habitual sense of the sacredness of your office and work, and of the mighty issues dependent upon it. We are working upon immortal spirits, making them more or less like ourselves, moulding them for time and eternity. This is a most serious matter. How needful that we, ourselves, should be Christlike, that we may help to transform them into His image. *We*, the teachers of the Gospel, of God's message of love. *We* "are a sweet savour of Christ unto God in them that are being saved, and in

them that are perishing," that is to say, we actually represent Christ in these solemn matters. We pray them in Christ's stead, and thus become to the one, "a savour from death unto death," and to the other "a savour from life unto life." *We*, not our message or lesson, but *we*, ourselves, the bearers of the message and the teachers of the lesson, are this savour of life and death. Accordingly, Jesus says that "the sons of the kingdom" are the good seed from which the great harvest of souls is to be gathered. (Matt. xiii. 38.) But who is sufficient for these things? The question may well be asked; and may we all feel its full force in our hearts and consciences, that we may pray without ceasing, that we may be filled with all the fulness of God, that His Holy Spirit may be consciously our teacher, that enjoying this baptism of fire from on high, being thus acted upon, we may have that love and vivid apprehension of truth, and that burning love of souls, and that intense fervour of heart, which, above all things, qualify us to reproduce ourselves in our pupils, to the glory of God and their eternal well being.

"Earth's crammed with heaven,  
And every common bush afire with God."

But we need to have our eyes anointed with eye-salve, that we may see and teach these wonders.

The anthem, "Rock of Ages," was sung by the choir, and the collection taken up.

Mr. B. F. JACOBS then delivered the closing address of the Convention, on

"THE FRONT LINE OF SUNDAY SCHOOL WORK."

Mr. JACOBS—I am to speak to-night on "The Front Line of Sunday School Work." The front line is supposed to be just as near the pupil as possible. A few questions have been handed to me with the request to answer them. I will try to do this first; and am perfectly willing to lay aside any formal address and answer your questions. I sincerely desire to do the thing that will help you most, to the extent of my ability; so if you have any questions that you desire to ask, even if they are verbal questions, if they concern the Sunday School work, I will answer them if possible. I do not care for any questions on "Annexation," or anything of that kind.

The first question concerns the relation of the Church to the Sunday School.

Question—Should the Sunday School collections be devoted entirely to missions and charitable objects?

*First.* That depends upon the school, whether it is a Church school, as we call it, or a mission school; and if it is a mission school, whether it is connected with some evangelical Church, or out in a district supported by two or three Churches. If the school belongs

to the Church, the Church should contribute for the support of that school, as much as is necessary. I think they should give to that school just as much as to any other department of the work. If I had two or three pieces of ground, and one patch produced fifty bushels to the acre, and the other only ten bushels to the acre, I don't think I would spend all my money on the ten bushel per acre patch and leave the fifty bushel per acre piece uncultivated. You would say I was very unwise indeed, if I did. Now, the Church that fails to see that its greatest source of strength is in its Sunday School has not yet been aroused to the work of God, and like Eli, is slumbering until it is made to understand that "God had called the child." I say the Church ought to sustain the Sunday School as far as is necessary. Not simply a miserable little contribution, just doing the thing they are *obliged* to do, but something that will enable the school to have what is necessary for it, in order that it may do its best work. What you do in the city of Ottawa and throughout the Dominion of Canada, in your public schools, ought to be done in your Sunday Schools. Do you have any school houses in Ottawa? Then have Sunday School rooms in Ottawa. Do you have good seats in your school houses in Ottawa? Then have good seats in your Sunday Schools. Are your rooms where your children sit, clean, well ventilated and well warmed? Why then, see to it that it is the same in your Sunday Schools, or else bring the primary class to your public schools by showing that the Sunday Schools are not worthy of your support. In the *second* place, do you have any apparatus; have you any maps and blackboards and other apparatus to illustrate your teaching in your public schools? If so, put them in your Sunday Schools.

Question—Should the Sunday School contribute any part of its money to its own support?

Mr. JACOBS—I used to be in favor of giving all of our contributions to the work beyond our own school, that is for home and foreign missionary work and general Sunday School work. I am now in favor of teaching the children to co-operate to support themselves and, therefore, I think a part of the contributions ought to be for our own school, but a large portion of them for others, according to the ability of the school. The first reason why Sunday Schools do not give is found in this: They do not understand the object for which they give, for if you expect either children or men to give, they must understand the purpose for which they are asked to contribute. It is not right to ask a boy to give you a thing he knows nothing about, and does not understand. This must be explained to them, in order that they may know what they are giving to. In the next place they must not be asked to contribute a certain sum. It is wrong from an educational standpoint to ask that every one shall give a penny. Some persons ought to give a dollar, just as much as others ought to give a penny. There are men in the Church who ought to give \$100, it may be, where another person gives \$1. In order that

it may be general in Sunday Schools, the contributions must be regular; therefore, ask them to give regularly. In the next place, you should keep account of the amount and by whom given, and let it be understood that all are to give regularly a portion of what they have, according to their ability. In our Sunday School we have a system of envelopes, in which the contributions are put. A part of our plan is to have a simple plain card ruled for three months. It says, "No. Present," and you put down the number present; and "No. Absent," and you put down the number absent; "Givers," and you put down the number of givers. Say—Present, 635, including 550 givers and 85 omitters. One Sunday School in the city of New York averages 297 givers out of every 300 present.

By persistent effort they have raised the contributions from an average of two cents to an average of six and one-quarter cents per Sunday for every member of the school. And they are a poor school.

Our money is apportioned by percentage. We take the foreign missions and home missions and assign a percentage to them; then we take our Sunday School work and our International and State and county work. We give to the county in order that the county may give to the State and the International, and so we understand it. Then we have a percentage for Bible distribution. We have a percentage for the Woman's Christian Temperance Union, and we have a percentage for Ministerial Education; \$50 per year goes out of our Sunday School to help some student prepare for the ministry. Then we reserve an undistributed fund of perhaps eight or ten per cent., so that when a sudden appeal is made we may have some money in the treasury. We also have a birthday offering which is given to the McAll Mission Sunday Schools of France, from which we received over \$100 this year. There must be some definite plan; if you tell a man you are going to cut his dollar up into so many pieces, he won't give the dollar. You will find in every community one stubborn man. In the case of a jury, one man said, "On that jury he found eleven of the most stubborn men in the world." He could not get them to agree; they were obliged to adjourn without a verdict. We have a day for foreign missions, home missions, Bible Society and State Sunday School day. Our average contribution is \$27 each Sunday, and our percentage is based upon the average contribution. One week before the annual contribution for foreign missions is taken, we say, those of you who wish to send money to foreign missions next Sunday, bring all you please, and the entire surplus above the average amount shall go to foreign missions, and we got \$157 surplus in the foreign mission fund. Then comes Sunday School day, and International day, and State day. I bring this up because I believe it to be one of the fundamental things in our Sunday School work to have a regular system, and these offerings may be added to it. Some persons keep ten per cent. and they say that belongs to God. He was a

partner in the business and that is His share. Some men will give ten per cent. and then say, that is a pretty good share. Suppose I am engaged in some business with Brother Excell, or some other gentleman, I am the senior member of the firm and get two-thirds and he gets one-third. I come to him and I say, "Mr. Excell, we have done so and so this year, and I will give you one-third of the profits." He would say, "I don't want any more talk like that. One-third of these profits belong to me." The idea of a Christian man, in partnership with God, talking about giving God something because he has paid Him ten per cent. That is God's share in the business—it belongs to Him. If He is not a partner then you have got on to the wrong platform, and unless Christian men are going to respect that ten per cent. basis we cannot carry on our work.

I believe there are men who give twenty-five to fifty per cent. of their incomes, the year round, and then don't suffer much for bread either. I know young men on salaries who give more than ten per cent. of their salaries. I believe the day is coming when men will give \$100 where they now give \$1. I expect to see the day when men will lay down millions of dollars for the work of the Master. But perhaps you think I have gotten off on a side track.

We should bring up the child in the way it should go, and if you want him to go that way, walk in it yourself.

Question—Ought the teacher to use any helps in training the pupils in the class?

Mr. JACOBS—I am in favor of teachers taking Bibles with them to their classes, and if they need any help let it be their own notes on a sheet of paper or a map of illustrations. It is a confession of weakness to carry another book into the class with you. I would like to ask you what your children would think of one of your public school teachers, who comes into the recitation room and calls up the class; then, with two books in her hands, to ask, "Where did you say that place was?" Well, they will have an interesting idea of that teacher. Now just think a moment what position we are in. We are before all these people and asked for criticism upon our work. A boy comes into the school room and the teacher calls the class in mathematics, and the teacher stands before them without a book. She goes through that lesson like an express train from Montreal to Chicago; runs a whole train, dining car and all, clear through. She can make a proposition in history, or grammar, or geography fairly sparkle all over. The boy turns around when he gets out of doors and says, "I tell you that teacher knows something, don't she?" That's the kind of a teacher to have. I am going to try and see if I can't get up to the head of the class. Then he goes to Sunday School where the precious Word of God is taught; his teacher comes in, looks around and says, "Where is the lesson, boys? What is the first verse in the chapter? If you have it, please read it." And then she reads from her lesson book. A little fellow went to a primary class in Sunday School for

two or three Sundays and then left. He said, "I went to that Sunday School two Sundays and learned nothing both times and I am not going any more." And you wouldn't go, you know, unless you had to, to keep up appearances and rebuke the ungodly. You may as well be fair and honest about it first as last; you can't deceive God and you can't deceive those boys, and if you think that boy does not understand and does not talk it all over with the other boys you are mistaken.

We had an election of officers in our school some time ago. One boy said to another, "I hope they won't elect that fellow." And when asked why, he said, "When you add him up there is nothing to carry." The equation of that teacher's life is going to be written with two short parallel lines and a cipher. Now there is not a teacher here to-night that need occupy that place for another day, even if he has occupied it in the past. We will help you if you will be helped, and God has put every possible inducement before you to encourage you and help you. Now take that Bible into your class; take it first because you can depend upon it. You will begin to lean upon something that will not desert you in your time of need. You will find here a whole army of illustrations from history, geography, biography, and, in fact, upon almost every subject. Permit me to read from a former address,

#### "THE SUNDAY SCHOOL AN EDUCATOR."

As an educational force the Sunday School has not been given its proper place. American Christians are slowly awaking to the mighty efforts that are being made by sceptics and Romanists to undermine our educational system. The Bible is being excluded from our Public Schools. Infidelity and scepticism are assailing our young men and women from Professors' chairs, in high institutions of learning, and the Catholics, declaring that education without religion is dangerous, have established in the United States 2,606 Parochial Schools, where 500,000 children are being taught. It is a fact worthy of attention that in large cities many children in Protestant Sunday Schools enjoy but few other educational advantages, and even in the rural districts many scholars are being taught to read, and are helped in other studies because the system of Sunday School teaching is constantly reaching out after historical, biographical, and scientific facts to illustrate and enforce the lessons of Scripture. And while it may be truly said that the only text-book of the Sunday School is the Bible, yet how great is its power! As an educator it is fitted to teach and train the conscience and to educate the neglected powers. It is well said that "the Bible has originated our intellectual life and formed our power in two hundred languages and dialects." It exercises its power on the imagination, and, regulating the conscience and will, it forms character, which is the object of all true teaching.

It is the educator of the world in art and music, and "the debt of literature to the Bible is like the debt of vegetation to the light." The Supreme Court of Pennsylvania has declared the Bible a text-book, in the case appealed by Girard College, and their verdict permitted the managers to retain the Bible, the Court declaring it to be the best possible text-book on high morality. Who is an advanced thinker and profound teacher compared with Jesus Christ, and where can fresh thought and sublime ethics be found, if not in that book? In the full light of all discovery, investigation, and criticism, the declaration remains undisturbed and unshaken, that "All Scripture given by inspiration of God is profitable," and thereby, "the man of God may be thoroughly furnished unto every good work," and "made wise unto salvation." And this word "unto" signifies right on to the day of salvation. It has furnished, it does furnish, and it will continue to furnish all such, right on to the day of salvation. It may be said that our Public Schools have grown out of the Bible, for no sooner had Luther finished his translation, than he suggested to the magistrates that the children be educated at public expense, and out of that grew the Public School system. President Grant said, "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your heart, and practise them in your lives. To the influence of this book we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future." The Frenchman, Emile de Laveleye, in his book "L'Instruction du Peuple," says: "The Sunday Schools of the United States form the strongest foundation for the perpetuation of its Republican institutions." Talmage says, "The conquest of America will be by the conquering army of children; they are the preface to the book of the future. The destiny of our country is revealed in the boy of to-day. Which shall conquer, the good or the bad?" and he cries out, "Oh, for one generation of holy men!" and he asks, "Shall it be the next?"

In the proposed address, on the front line in Sunday School work, I mention, First, "It is the line of opportunity." Do you know the meaning of that word? I have said that the best book for a Sunday School teacher is a good Bible, and the second is a good dictionary. The word "opportunity" comes from two little words that mean "at-the-port." I will not enlarge upon that because you understand it. "Duty" is a great word, but sometimes it is not proper to use the word "duty." For example, some one would say it is my duty to love my wife, but it will not do to tell that to her. I may say on Wednesday evening it is my duty to attend the prayer-meeting, but the true view is this: It is an opportunity to meet with the people of God, and bear testimony for Jesus Christ. The Sunday School gives you, dear teacher, an "opportunity;" you are "at-the-port" with your class.

The front line of Sunday School work is "the line of sacrifice;"

it is "the line of heroic endeavor," it is "the line of advancement." There are certain members of your Sunday Schools who have no Bibles. You know there are Sunday Schools away off there where there is not a Bible in the school, not one. Just see how near you can come to that in Canada. It is useless to tell pupils to bring their Bibles to school if they have none to bring. In one case we made arrangements to supply them on the instalment plan, and where we found they were unable to buy, we made them a present of one. We present them with one, and say, here is *our* pledge to you, and *yours* to us is, that you will be a faithful pupil of the school. Our school meets in the morning at half after nine o'clock. We have pupils prepared for graduation, they have to pass an examination in the Primary Department, where they must have learned the Twenty-third Psalm and the Ten Commandments, the Beatitudes, and the Books of the Bible. And they must have been regular students for at least six months before they leave for another department. They are also examined in the Books of the Bible; I would not like to try this whole audience on the Books of the Bible. I am afraid you might be a little puzzled, especially when you came over to Galatians, Ephesians, Philippians and Colossians, and if you did not do so there, you would trip up on the Prophets. The children march up the aisle, and come to an arch, and they are challenged there. Why do you wish to pass this arch? and the teacher replies, "These are the scholars who have completed their course of instruction in the Primary Department, and wish to be advanced to the Intermediate Department of the school," then the teacher withdraws, and they pass the arch in front of the pulpit. The pastor stands there with the superintendent. The pupil is presented with a Bible and a certificate like this: "This is to certify that Mary Johnston has completed the course of instruction in the Primary Department of Immanuel Baptist Sunday School, Chicago, and has been promoted to the Intermediate Department, and this Bible is presented as a token of such promotion. Signed by the pastor, the superintendent of the school, and the superintendent of the Primary Department." It is possible to get Bibles into the Sunday School if you are only willing to make an effort.

Question—Would you advise, where a teacher, although a professing Christian, whose his life is anything but exemplary, yet who persists in teaching, would you have such a teacher removed?

Mr. JACOBS—I am not sure that that teacher should be removed. If any one is out of the way, "ye which are spiritual restore such an one in the spirit of meekness." If there is anything we need to learn, it is to bear with people who are not doing exactly right. Did you ever read about the man who had one hundred sheep, and one went astray. He counted and came to ninety-nine and said, why, I had a hundred. What did he do? He went after the one which was gone. Where did he find it? Away on the mountains, weak and faint and ready to die. What did he do when he found it? He laid

it on his shoulders. Did you ever have one sheep that made more trouble in the flock than all the other sheep in the fold—always running away off? Did you ever try to carry a sheep? Why it seems as if they had about sixteen legs. How he must have suffered, and how weary he must have been—"none of the ransomed knew how dark were the waters crossed." "He that converteth a sinner from the error of his ways shall save a soul from death." And that school had better get down on their knees and help that teacher. "We that are strong ought to bear the infirmities of the weak." "Let this mind be in you which was also in Christ Jesus." Do you know how to get the mind of Christ? We had that lesson, about the time General Grant was dying on Mt. McGregor. One of teachers was away, and I sat down with one of the classes of boys. I asked, boys, what is the lesson, do you know? One fellow says, "Something about the mind of Christ." I said, "Let us see if we can get at the Golden Text: 'Let this mind be in you which was also in Christ Jesus.'" Do you know how we are going to get the mind of Christ? I told them that I saw General Grant at Fort Donaldson, where he was made a Major-General, and asked them, "Boys, how do you think General Grant felt at Fort Donaldson? I think he felt pretty big, he got two stars then instead of one; and you know two stars differ from one star in glory in the army. After a while Lee surrendered his army down at Appomattox, how do you think General Grant felt then? The boys said, "I think he felt pretty good." I said, "Now we are getting at the mind of General Grant. Well, after a while they elected him President, and he stood up at Washington and took the oath of the President; how do you think he felt then?" The answer was, "He felt as though he had got about as far as he could get." I asked, "Where is he now?" "He is up at Mt. McGregor, dying with cancer in the throat, and he is thinking about heaven by this time." "Now," I said, "we are getting at the mind of General Grant. Now, boys, let us see if we can get at the mind of Jesus Christ. What was Christ doing on that cross?" One little fellow looked up and said, "I think He was dying for us sinners." I asked, "What is His mind now?" One little fellow says, "I guess He wants us all to be good."

Question—What would you do with a boy that would not learn his lesson, and you do not know how to make him?

Mr. JACOBS—I would try to get where I could reach that boy.

Question—How would you manage a boy in a class who was restless?

Mr. JACOBS—I would give him something to do. Some boys want two teachers—one to hold them still, while the other teaches them. You must teach that boy to do something, and when he comes there he will learn something that he will know when he goes away. That will help him to keep still.

Question—How much should a minister give to a church, who has a large family to support on a salary of \$800?

Mr. JACOBS—That is a question of your heart, and if your heart is right the money will take care of itself.

Question—What do you do for concert exercises?

Mr. JACOBS—At one of the exercises we used a telescope and a microscope as object lessons, and for illustrations. I asked: Boys, do you know what this is? It is a microscope. What is it for? One of the boys said it was "for seeing things that you could not see." I showed them a grain of sand under the microscope, and talked to them about the crystals in the grain of sand, and I showed them other things not as fine as a grain of sand, and then explained that the Bible is a microscope, and makes what we call a little sin appear large and black in God's sight. I said: What is this? A telescope. What is it used for? To discover stars and look at stars. One of the boys said: You can look through it and see the moons of Jupiter. You mean, then, that a telescope will bring the worlds near by? Yes. Well, I said, that Bible is a telescope. You just put it up to the eye of your mind and hold it there, and you can look into heaven and see what is going on. It brings the unseen world before you. Do you think that would not interest a child?

Another Sunday we had a telephone; then we had a phonograph. The telephone was connected with my house. I asked if they knew what it was. Of course they understood the use of the telephone. I rang the bell, and someone answered. I said: Do you think that person spoke to me? Of course he did. I explained to them that it was an illustration of prayer, that is all. We had a concert in the city of Milwaukee, and had a telephone wire stretched ninety miles to Chicago. You could hear that music in Chicago distinctly; it was in perfect accord and harmony. And so, if we had our hearts and minds in perfect tune, the music of heaven would sweep through the house. I talked into the phonograph on Saturday night, the 25th Psalm, the 55th of Isaiah, Music of the Poets, and John iii. 16. Said I: Let us hear someone speak now. "Can you hear?" and the phonograph said, "The Lord is my Shepherd, I shall not want," and then, "God so loved the world." Here is God's phonograph; here are all the sayings and doings, the mighty things of all the past. You can easily get something that will entertain the children.

"Let me say, "The front line of Sunday School work" is the line of "practical work"—the work of visitation and reaching the homes where these children are to be found. God will help you if you organize a society where *you* live, and visit the families where *they* live. There is no other work like that in all the world. I have not time to talk to you about it, but wish to tell you one thing. In a district that was visited eighteen times, the nineteenth visitation brought thirty-six families to the church. The best worker they had was a young lady who earned her living, and worked until six o'clock. She was the best visitor in that field."

In Switzerland, near Interlachen, there is one peak called the

Heimweh-fluh, which means the "home-sick mount." Here the traveller comes to take a last look at the delightful scenes he has visited, and, as he looks back, he traces in part the path he has trodden. Now turning his eye towards Paris or London, he reaches forth his hand, as if to grasp a friend, and says, "Good-bye, Europe, and welcome, America."

In like manner we have been permitted to meet together in this Convention and review our experiences and learn from each other.

We have been with Jesus Christ, our Lord, looking over our opportunities and planning for the future. We are about to separate. Let us now lift up our eyes and get a fresh view of heaven; let us stretch out our hands for a fresh clasp upon the hand of Jesus and upon each other's hands, and, in the strength that God will give us, let us start for home and for the work of another year.

I thank you most kindly for your generous and loving treatment of a stranger, and pray that the blessing of our Lord and Saviour may rest upon you, each and all. Amen. (Applause.)

Mr. PEAKE—A question has been asked which, I think, we owe it to a gentleman who is absent from this Convention to answer. I will say that up to a week ago Mr. Excell fully expected to be here. Mr. Excell volunteered his services to come and conduct the singing at this Convention on condition that we would allow him to use the book that he had prepared, which is in public use at the present time, and which he was desirous of bringing before the Canadian public. As he is a fully qualified Convention singer, and as the members of this Convention were anxious to hear him, the Executive Committee acceded to his request and arranged for him to come. It was intended that these books should have been circulated in the Convention, not sold, but distributed here for public use. Through a misunderstanding on the part of the local committee, that it was intended to sell these books and that the people would be obliged to use them, they requested that the book be exchanged and that the "Sacred Songs and Solos" be used. This communication was sent on to Professor Excell, at Chicago, in my absence from Toronto. This changed the whole shape of affairs and he declined to come. I knew nothing about it until I returned home and it was too late to make any change, as he had already gone away to Mississippi. I think we owe it to Professor Excell to make this statement. He has acted perfectly fair in the matter, and we shall be only too glad to have him come at some future time.

The Convention then sang hymn 494, "God be with you till we meet again," and was dismissed with the benediction.

## LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and friends who signed the "Attendance Book." The Publishing Committee have added the names of many who failed to record their names, but who are known to have been present.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Adams, J. (4th)	Sarnia	Methodist.
Adams, Joshua	"	"
Allen, Rev. R. C.	Brodie	Old Covenanters.
Allen, Mrs. S. E.	"	"
Andrews, Mrs. S.	Clinton	Methodist.
Armstrong, Miss Blanche	Toronto	Presbyterian.
Armstrong, Rev. Wm, Ph.D.	Ottawa	"
Austin, Rev. Principal, B.D.	St. Thomas	Methodist.
Aylward, Rev. Robert, B.A.	London	Congregational.
Baker, Herbert	Toronto	Methodist.
Ballantyne, Rev. F.	Lobo	Presbyterian.
Barker, Miss E. S.	Guelph	Methodist.
Barrass, Rev. E., D.D.	Toronto	"
Bates, P. W.	Merrickville	"
Bayne, Rev. G. T.	Ashton	Presbyterian.
Begg, M. S.	Collingwood	Methodist.
Bell, J. J.	Toronto	Presbyterian.
Bell, Rev. J. W., M.A.	Newmarket	"
Belfry, J. P.	"	Methodist.
Berry, Mrs. Rosetta	Orono	"
Bertrand, Leonard	Vankleek Hill	"
Biggar, Miss Josephine	Niagara Falls South.	"
Bishop, George (President S. S. Association, Province of Quebec)	Montreal	"
Blair, George	Metcalfe	"
Blake, Hon. S. H.	Toronto	Episcopal.
Botterell, H. A.	Ottawa	Ref'd Episcopal.
Boulter, Wellington	Picton	Presbyterian.
Brandon, Henry	Cannington	Methodist.
Breadner, R. W.	Ottawa	Presbyterian.
Brown, Miss S.	Brantford	Episcopalian.
Brown, T. T.	Tilsonburg	Methodist.
Browne, Rev. Geo.	Maple	"
Brownell, James E.	Avonmore	Presbyterian.
Browning, H. G.	North Bay	"
Burns, Miss Mary	Raglan	"
Burrall, W. G.	Montreal	Methodist.
Burrows, James	Lambeth	"
Bush, Mrs A. J.	Kemptville	Presbyterian.
Butchart, R.	Toronto	Church of Christ.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Caldwell, Rev. H.	Marden	Methodist.
Caldwell, Mrs. J. Y.	Ottawa	"
Callander, Austin	Merrickville	"
Campbell, Rev. Charles A.	Maple	Presbyterian.
Campbell, Rev. Neil	Oliver's Ferry	"
Campbell, Wm.	Winchester	"
Carey, Rev. G. M. W.	Ottawa	Baptist.
Carter, Miss Lizzie	Toronto	"
Chalmers, S.	Jasper	"
Chamberlain, Miss Lucy T.	Plantagenet	"
Chambers, Caleb	Kars	Methodist.
Chapman, Minnie E.	London	"
Childerhose, D.	Eldorado	Presbyterian.
Chown, S. D.	Almonte	Methodist.
Christie, Wm. M.	Plantagenet	Presbyterian.
Clark, Rev. G. M.	Ottawa	"
Clarke, R. W.	Millbrook	Methodist.
Clarke, Rev. W. G., B.A.	"	"
Clarkson, Miss	Toronto	"
Clifford, Robert G.	Selwyn	Presbyterian.
Collver, Hugh A.	Simcoe	Methodist.
Conner, Rev. A. W.	Toronto	Church of Christ.
Cooke, Mrs. C. H.	Smith's Falls	Presbyterian.
Corbin, Miss Alice	Prescott	"
Cormack, Mrs. J., jun.	Toronto	"
Couch, Miss Emily	Tyrone	Methodist.
Cowan, Miss Agnes	Seaforth	Presbyterian.
Cowan, Mrs. J.	Pakenham	"
Cox, Miss A.	Brantford	Baptist.
Crain, Mary J.	Ottawa	Methodist.
Crane, Rev. E. W.	North Gower	"
Cross, A. J.	Vankleek Hill	"
Curry, Miss Ella	Almonte	"
Curts, Mrs. J.	Keene	"
Dale, W. J.	Pickering	Friends.
Davis, Geo. A.	Picton	Methodist.
Day, Alfred	Deer Park	"
Deacon, J. S.	Milton	"
Dobson, Rev. C. J., B.D.	Toronto	"
Donald, Duncan	"	Presbyterian.
Donly, A. J.	Simcoe	Methodist.
Duncan, George	Seaforth	Presbyterian.
Dunster, Wm.	Kintore	Methodist.
Drummond, Peter	Roebuck	"
Edwards, A.	Gananoque	Methodist.
Edwards, James	Toronto	"
Elder, George	Williamstown	Presbyterian.
Elliott, G. M.	Napanee	Methodist.
Elliott, Mrs. G. M.	"	"
Elliott, Rev. James, B.A.	Billing's Bridge	"
Elliott, John C.	London	"
Faircloth, Miss Minnie	Toronto	Methodist.
Farley, John	Newburgh	"
Farries, Rev. F. W.	Ottawa	Presbyterian.
Ferrier, Mrs. W. L.	Perth	"

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Fisher, Duncan	Athens	Methodist.
Flagg, Rev. E. L.	Corwhin	"
Flint, Geo., jun.	Stouffville	"
Foreman, John E.	Toronto	Baptist.
Foreman, Mrs. John E.	"	"
Fotheringham, Rev. T. F.	St. John, N.B.	Presbyterian.
Fraser, D. J.	Lancaster	"
Fraser, John	"	"
Fraser, Rev. R. Douglas	Bowmanville	"
Fraser, D. Torrance	Montreal	"
Frost, S. L. T.	Ottawa	"
Galbraith, F. W.	Guelph	Methodist.
Gandier, Miss Sophia	Brampton	Presbyterian.
Garland, Miss Edith	Ottawa	"
Garvin, Rev. J.	Avonmore	Methodist.
Geddes, George	Tilsonburg	Presbyterian.
George, Rev. T. T.	Harrow	Methodist.
German, Rev. Peter	Brantford	"
Gibb, Malcolm	Galt	Presbyterian.
Gibson, James	Ottawa	"
Gibson, Miss M. A.	Morrisburg	Methodist.
Gibson, S.	Napanee	"
Gibson, Mrs. S.	"	"
Gibson, W. R.	Lammermoor	Presbyterian.
Gillies, John	Teston	"
Goodfellow, Miss B.	Toronto	"
Gordon, John	"	"
Goulding, R. R.	Stratford	Methodist.
Gourlay, R. S.	Toronto	Presbyterian.
Graham, D. J.	Sault Ste. Marie	"
Graham, Miss F.	Pakenham	"
Gray, Mrs. William	Seaforth	Methodist.
Haddow, Rev. Robert	Milton	Presbyterian.
Halkett, J. B.	Ottawa	"
Hamilton, G. M.	Toronto	Methodist.
Hanna, D.	"	"
Hanna, Rev. W. G., B.A.	Uxbridge	Presbyterian.
Haran, John	Ottawa	"
Harper, Mrs. Geo.	Guelph	Methodist.
Harrison, W. T., M.D.	Keene	"
Harrison, Mrs. W. T.	"	"
Harten, George	Merrickville	Presbyterian.
Harvey, Richard	Lyndhurst	Methodist.
Hawley, Miss M. G.	Bath	"
Henry, Miss J.	Toronto	Presbyterian.
Hepburn, C. E.	Iroquois	Methodist.
Hilliard, Irwin	Morrisburgh	"
Hogle, John	Bath	"
Holmes, Matthew B.	Athens	"
Hooper, Mrs. J.	Toronto	Baptist.
Hopkins, Wm. V.	Burlington	Methodist.
Hossie, W. Arthur	Montreal	Presbyterian.
Hossie, W. N.	Brantford	"
House, Mrs. E.	Toronto	Baptist.
Houston, M.	Chatham	"
Howard, T. A.	Aylmer	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Hughes, John .....	Cannamore.....	Methodist.
Hughes, Rev. S. J., M.A.....	Gananoque.....	"
Humphries, Mrs. A. W. ....	Parkhill .....	"
Jackson, Mrs. (Dr.).....	Galt.....	Presbyterian.
Jackson, L. G. ....	Newmarket .....	Methodist.
Jackson, Wm. J. ....	Toronto .....	"
Jacobs, B. F. (Chairman International Executive Committee) .....	Chicago .....	Baptist.
Jamieson, Miss Janet.....	Picton.....	Presbyterian.
Jamieson, Miss Minnie .....	Perth .....	"
Jeffers, J. Frith, M.A.....	London .....	Methodist.
Jenner, Owen .....	Toronto .....	Baptist.
Jenner, Mrs. Owen .....	" .....	"
Job, John S. ....	Waterdown .....	Methodist.
Johnston, Rev. F. ....	Canton .....	"
Jolliffe, Miss Fanny.....	Toronto .....	"
Jones, Miss Minnie.....	Belleville .....	"
Jones, Miss M. ....	Bowmanville.....	"
Keane, John .....	Ottawa .....	Presbyterian.
Keith, David R. ....	Smith's Falls.....	"
Kenney, Rev. Geo. H. ....	Alliston .....	Methodist.
Kinzinger, Miss Hannah .....	Toronto .....	"
Knowles, Rev. R. E. ....	Ottawa .....	Presbyterian.
Lake, Nellie .....	Toronto .....	Methodist.
Lapp, C. A. ....	Brighton.....	"
Law, Mrs. George .....	Niagara Falls .....	"
Lear, Miss A. ....	Waupoos .....	"
Leverish, Mrs. J. S. ....	Port Hope .....	Presbyterian.
Lindsay, John M. ....	Loch Winnoch .....	"
Little, A. J. ....	Guelph .....	"
Little, Miss Susan .....	Toronto .....	"
Livingston, Rev. S. G., B.A.....	South Woodslee .....	Methodist.
Livingston, Mrs. S. G. ....	" .....	"
Longmore, Mrs. Joseph .....	Camden East.....	Presbyterian.
Malcolm, W. B. ....	Toronto .....	Church of Christ.
Maley, W. L. ....	Brockville .....	Methodist.
Maley, Mrs. W. L. ....	" .....	"
Manchester, D. ....	Ottawa .....	"
Mann, Geo. T. ....	London .....	"
Maplesden, W. J. ....	Toronto .....	Presbyterian.
Marquis, C. E. ....	Pickering .....	Methodist.
Martin, Victoria .....	Newington .....	Presbyterian.
Mattice, Corydon J. ....	Cornwall .....	"
Mayell, I. M. ....	London .....	Methodist.
Mayell, Mrs. I. M. ....	" .....	"
Melross, Mrs. P. ....	Toronto .....	Presbyterian.
Merrifield, Miss Martha.....	Mount Sherwood .....	Methodist.
Millikin, William .....	Hagerman .....	"
Minion, Miss Annie.....	Eastman's Springs .....	"
Mitchell, Mrs. A. E. ....	Almonte .....	Presbyterian.
Moore, H. P. ....	Acton .....	Methodist.
Moore, Rev. T. Albert.....	Hamilton .....	"
Moore, Rev. Wm., D.D.....	Ottawa .....	Presbyterian.
Morden, A. L. ....	Napanee .....	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Morgan, Mrs. N. ....	Aultsville .....	Methodist.
Morris, Miss Emily .....	Morrisburg .....	"
Morris, Thos., jun. ....	Hamilton .....	"
Morrow, Rev. Charles R. ....	Jarvis .....	"
Moses, Clarke .....	Caledonia .....	Presbyterian.
Moses, Mrs. Clarke .....	" .....	"
Moyer, Dilman G. ....	Bridgeport .....	Menonite.
Munro, Andrew .....	Morrison .....	Presbyterian.
Mutchmor, Alex. ....	Ottawa .....	"
Macallum, Rev. Daniel ..	Maxville .....	Congregational.
Macallum, Mrs. Daniel ..	" .....	"
Macfarlane, Rev. James ..	Stirling .....	Methodist.
Mackintosh, Wm. ....	Madoc .....	Presbyterian.
MacMillan, J. ....	Ottawa .....	"
MacVicar, Rev. Principal, D.D., LL.D.	Montreal .....	"
McArthur, Mrs. P. A. ....	Martintown .....	Presbyterian.
McBride, Miss Jennie .....	Galt .....	Methodist.
McCannell, John S. ....	Milton .....	Presbyterian.
McCarter, James. ....	Toronto .....	"
McCarter, Rev. John .....	Bearbrook .....	"
McCarter, Mrs. John .....	" .....	"
McClelland, Miss Jennie ..	Brampton .....	"
McConnell, Miss B. ....	Toronto .....	"
McConnell, Mrs. John .....	Guelph .....	Methodist.
McCool, Miss Pauline .....	Simcoe .....	Presbyterian.
McCuaig, Malcolm .....	Vankleek Hill .....	"
McCuaig, Mrs. Malcolm ..	" .....	"
McCullough, Rev. R. ....	Hampton .....	Methodist.
McDonald, Alex. ....	Russell .....	Presbyterian.
McEwen, Rev. John .....	Lakefield .....	"
McGiffin, R. ....	Ottawa .....	"
McHenry, Mrs. A. ....	Napanee .....	Methodist.
McInnes, Alex. ....	Vankleek Hill .....	Presbyterian.
McInnes, M's. Alex. ....	" .....	"
McInnes, Miss Maggie .....	" .....	"
McJanet, Thomas .....	Ottawa .....	"
McKay, Roderick .....	Douglas .....	"
McKee, Rev. Robert .....	Eglinton .....	Methodist.
McKinnon, Neil .....	Ottawa .....	Presbyterian.
McLaren, Rev. David .....	Alexandria .....	"
McLaren, Miss Ellen .....	Smith's Falls .....	"
McMaster, Miss M. E. ....	Toronto .....	"
McMillan, John, B.A. ....	Ottawa .....	"
McNab, Miss K. E. ....	Douglas .....	"
McNee, Arch. ....	Windsor .....	Baptist.
McNicol, John .....	Billings' Bridge .....	Presbyterian.
McPherson, A. ....	Hamilton .....	"
Norton, Rev. W. E. ....	Georgetown .....	Baptist.
Osborn, Sara E. ....	London .....	Methodist.
Oxley, J. Macdonald .....	Ottawa .....	"
Palen, Miss S. E. ....	Cherry Valley .....	Disciple of Christ.
Paterson, G. ....	Almonte .....	Presbyterian.
Paterson, Mrs. George .....	" .....	"
Paterson, Mary .....	Peterborough .....	Presbyterian.
Peacock, Mrs. Wm. ....	Almonte .....	Congregational.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Peake, Lewis C.	Eglinton	Methodist.
Peake, Miss A.	"	"
Pelton, David.	Burritt's Rapids	"
Percival, Wm.	London	"
Percival, Mrs.	Kemptville	Presbyterian.
Phillips, Rev. A. M., B.D.	Toronto	Methodist.
Phinnemore, James	"	"
Porteous, Rev. Geo.	Kingston	Presbyterian.
Potter, James G.	Merrickville	"
Pownnell, Miss L.	Toronto	"
Pratt, F. B.	Stratford	Methodist.
Pratt, Rev. Magee	Bowmanville	Congregational.
Rae, Rev. J. W.	Acton	Presbyterian.
Rae, Rev. Joseph J.	Havelock	Methodist.
Redditt, Rev. J. J.	Toronto	"
Roberts, J. M. R.	Selwyn	Baptist.
Robertson, Miss Mary	Merrickville	Methodist.
Robinson, Rev. J. H.	Hagersville	"
Ronan, Ella	Toronto	"
Rorke, Rev. Samuel G.	Eldorado	"
Rose, Mrs. W. A.	Napanee	"
Ross, Charlotte	Ottawa	Presbyterian.
Rose, Jennie	Peterborough	"
Rountree, M.	Toronto	Methodist.
Roxburgh, Beatrice	Norwood	Presbyterian.
Roxburgh, Wm. E.	"	"
Ryan, G. B.	Guelph	Methodist.
Ryckman, Rev. E. B., D.D.	Ottawa	"
Sadler, Mrs. T. L.	Pembroke	Methodist.
Samuelson, John	Toronto	Presbyterian.
Sanderson, J. F. W.	Riceville	Methodist.
Savage, Rev. J. Wesley	Bond Head	"
Savage, Mrs. J. Wesley	"	"
Schofield, Miss F.	Guelph	"
Score, Richard J.	Toronto	"
Scott, Alex.	Kars	"
Scott, Rev. Matthew H., M.A.	Winchester	Presbyterian.
Scott, Miss Minnie P.	Toronto	Methodist.
Scott, Mrs. William	Martintown	Presbyterian.
Shaver, L. E.	Ottawa	Methodist.
Smith, George	Toronto	"
Smith, Miss Lillian	Simcoe	"
Smith, Rev. Wray R.	Burford	"
Smith, Mrs. Wray R.	"	"
Snedden, Miss	Almonte	Presbyterian.
Snider, Miss Nellie	Brockville	Methodist.
Steen, Nathaniel	Streetsville	Presbyterian.
Stenhouse, James	South Indian	Baptist.
Stephen, W. W.	Ottawa	Presbyterian.
Stephens, J. W.	Newmarket	Methodist.
Stephens, Miss Mabel	Ottawa	Congregational.
Stevenson, Rev. G. W.	Creemore	Methodist.
Stevenson, J. S.	Ottawa	"
Strickland, J. R.	Rockwood	"
Strickland, Mrs. J. R.	"	"
Stuart, Rev. J. G.	Toronto	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Stumbles, W. W. ....	Ottawa .....	Methodist.
Sucee, Joseph .....	Bridgenorth .....	"
Swallow, Geo. ....	Clinton .....	Presbyterian.
Thom, Rev. L. W. ....	Arthur .....	Presbyterian.
Thorburn, John, M.A., LL.D. ....	Ottawa .....	"
Tibb, Rev. J. Campbell, B.D. ....	Lucasville .....	"
Tilley, Mrs. W. E. ....	Bowmanville .....	Methodist.
Timberlake, Rev. W. ....	Ottawa .....	"
Tiplady, D. ....	Clinton .....	"
Tod, Mrs. John .....	Toronto .....	Congregational.
Trebilcock, P. ....	Bowmanville .....	Methodist.
Turner, James .....	Appleton .....	Presbyterian.
Vanderlip, Miss Libbie .....	Brantford .....	Methodist.
Walford, James H. ....	Renfrew .....	Presbyterian.
Wallace, Mrs. Alex. G. ....	North Gower .....	Methodist.
Wallace, R. Bruce .....	Simcoe .....	Baptist.
Warner, Mrs. M. J. ....	Napanee .....	Methodist.
Warren, R. D. ....	Georgetown .....	Baptist.
Watch, Rev. C. W. ....	Oshawa .....	Methodist.
Watch, Mrs. C. W. ....	" .....	"
Waters, Jas. M. ....	London .....	Presbyterian.
Watson, D., jun. ....	St. Catharines .....	"
Webb, C. C. ....	Newmarket .....	"
Webster, William .....	Florence .....	Presbyterian.
Weeks, Alonzo .....	Cherry Valley .....	Methodist.
Weeks, Chas. E. ....	Cannington .....	"
Weeks, Mrs. D. ....	" .....	"
Wells, Miss Cassie H. ....	Toronto .....	"
Wetherald, Miss J. H. ....	" .....	Congregational.
White, Jessie .....	Ottawa .....	"
White, Rev. Joseph, B.A. ....	" .....	Presbyterian.
Widner, Mrs. H. ....	Simcoe .....	Methodist.
Wilcox, Miss L. ....	" .....	"
Willett, Miss Emma .....	Guelph .....	"
Williams, Miss M. Bertha. ....	Toronto .....	"
Williams, R. T. ....	Galt .....	"
Williams, Mrs. R. T. ....	" .....	"
Wilson, Rev. Thos. ....	Dutton .....	Presbyterian.
Wilson, Mrs. ....	Toronto .....	Methodist.
Wood, Henry L. ....	Ottawa .....	Congregational.
Wood, Rev. John .....	" .....	"
Wood, John .....	Toronto .....	Methodist.
Wood, Miss Lizzie .....	Vankleek Hill .....	Presbyterian.
Woodhouse, J. J. ....	Toronto .....	Congregational.
Woolley, Mrs. A. ....	Simcoe .....	Methodist.
Wylie, John .....	Streetsville .....	Presbyterian.
Youmans, Thos. ....	Arden .....	Methodist.

*(This Leaflet is published herewith, in response to a wish expressed at the late Provincial Convention, Ottawa, October, 1891.*

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## THE HOME DEPARTMENT OF THE SUNDAY SCHOOL.

### I.—ITS PURPOSE.

The aim of the HOME DEPARTMENT is to promote the study of the Bible in the home, in connection with the Sunday School, among those who for any reason do not attend its sessions.

While there are some whose reasons for not joining in the study of the Bible in the Sunday School are trivial, there are many who are not indifferent to its value, but who are shut out from its privileges by force of circumstances. There are, for instance, the aged, the infirm, invalids, those who have the care of young children or of the sick, those who live at too great a distance from church, isolated families, and communities where there is neither preaching service nor Sunday School. Again, there are those whose business takes them away from home most of the time, so that they cannot regularly go to any Sunday School, such as commercial travellers, railroad conductors, brakemen, and other railway employés, postal-route clerks, druggists' clerks, etc. Still again, there are others without strong local attachments, such as boarders, academy or college students, clerks in stores and offices, whose interest in Sunday School matters dropped with their leaving home, and who, if they cannot be induced to come into the Sunday School once more without delay, may be toled back by agreeing to study the lesson for at least half an hour each week by themselves.

### II.—ITS METHODS.

The plan is to form HOME CLASSES, the aggregation of which shall make up the HOME DEPARTMENT of the Sunday School. A class may consist of one only, if no more can be added to it. That will make it possible for a commercial traveller, or one who has gone away logging into a backwoods lumber camp, to keep in step with his school, and to feel the touch of his comrades in study. In many cases it will be possible to have all the members of the family not already in the Sunday School enrolled in a HOME CLASS. The members of such a class are recognized as members of the Sunday School as fully as though personally present. They are entitled to all its privileges, such as drawing books from its library, admission to its entertainments, and always are to be invited to its social gatherings, picnics, concert services, etc.

Lesson helps and papers should be furnished to the members of Home Classes upon the same terms as to other members of the school.

In joining a Home Class, one has but to sign a simple agreement, by which he promises to study the Sunday School lesson for at least a half-hour each week. He also has a Report Card, which he fills out, and at the end of the quarter returns to the Superintendent as directed. From all the cards thus sent in, a quarterly report is made to the school of the progress of its Home Department.

In order to make the members of the Home Classes feel that their connection with the Sunday School is a vital one, the Superintendent should

send a quarterly report to them of the condition of the whole school, including the Home Department, and making mention of such facts concerning the school as are of especial interest. Schools which can afford it print their quarterly reports to the Home Classes, while others make use of the cyclostyle or the hektograph.

It will help to give the Home Department standing and favor also, if occasionally there should be a Home Department social gathering for the purpose of mutual acquaintance. Such a gathering would do much towards developing an *esprit de corps* that would go far in making the department a pronounced success. The Pastor, the Superintendent, and the teachers should be present at this gathering, together with such other workers in the Church as it may be wise to invite, with a view to bringing the members of the Home Department into more intimate and cordial relations to both church and school. There should also be, now and then, a HOME DEPARTMENT Day in the Sunday School, at which time all the members of the Home Classes shall be personally invited to be present, perhaps on Review Sunday, and shall be given seats of honor near the Superintendent. It will be better to treat them as honored visitors rather than as scholars, but the Superintendent or Pastor should address to them a few words of recognition and fellowship after the teaching session is over. Should the Pastor, once in a while, preach a sermon to the Home Department, it will not only add to the interest felt in it by its members, but will advertise it to others, so that it can be more easily extended.

Experience has shown the advisability of placing the Home Department in charge of one person, who shall be known as its Superintendent. It should be one who can and will give the necessary time to it, and who thoroughly believes in its aims. In many cases a woman has been found to be just the one to be its Superintendent. There should also be Visitors, acting under the direction of this Superintendent, the number of whom should be proportioned to the district to be canvassed and regularly visited. The territory should be divided among these visitors, and a general canvass should first be made, in which the names of every member of each family visited should be enrolled, the ages indicated (approximately in most cases), the causes of non-attendance upon the Sabbath School stated, the names marked which should be in the Sunday School proper, and the results given of the solicitation to join the Home Department.

By this canvass it will be ascertained: 1. Who are already in Sunday School. 2. Who should belong to it. 3. Who are proper objects of effort to bring into the Home Department. Thus intelligent effort in the right direction will guide all that is subsequently done.

After the first general canvass, the territory should be again looked over for such re-districting as the reports of the Visitors may indicate to be wise and necessary. A stated field should then be allotted to each Visitor, whose duty it shall be to look after the Home Classes in his (or her) field, and to push for the organization of new classes and the increase of those already started. The Visitors should call as often upon any class as may be necessary to encourage and build it up, but should regularly visit all of the classes at the end of each quarter, for the purpose of taking the new lesson helps to them, receiving the Report Cards, missionary offerings, and learning any facts of interest. The Quarterly Report of the main school to the Home Department may be mailed to each of the Home Classes on the following week. It will often be advisable to look to the Society of Christian Endeavor for Visitors. Such work accords with the aim of that

Society, and will help to develop its members. A quarterly meeting of the Visitors should be provided for, that they may compare methods, discuss plans, consider the difficulties, and pray over their work.

The Superintendent of the Home Department should have a Record Book, in which one half-page should be devoted to each Home Class, and which should be so ruled as to permit a transcript of the report of the Visitor for that class, while a certain portion of the book should be devoted to quarterly statements showing the aggregate of attendance in the Home Department, the gains or losses in membership, visits to the main school, transfers from the Home Department to the main school, missionary offerings, removals, deaths, etc.

From the foregoing it will be seen that the Home Department will not run itself. It must be faithfully looked after, if it is to be a success. It will be successful just in proportion as it is thoroughly cared for in the spirit of love to men and devotion to the Master.

### III.—ITS RESULTS.

The Home Department has now been long enough in use to have its practicability demonstrated. It is no longer an experiment. It has been adopted by the Presbyterian, Baptist, Methodist, and other denominations, usually under the same name, but sometimes under another. The following illustrations, selected out of a large number, are proofs of its effectiveness:

A Home Department was organized in May, 1887, in the Reformed Church, Reading, Pa., a city of sixty thousand people. One year after, the Home Department had a membership of 221, among whom were ladies, business and professional men, an army officer, and a member of Congress. Thirteen had transferred their membership to the main school, and \$65 were contributed for benevolent objects.

By means of the Home Department, Hampton Institute, it is reported, has added a thousand members to its Sunday School.

A Yale theological student, just after his graduation, was called to one of the old hill towns in New England. He found that there were ninety-six persons in the Sunday School. Organizing a Home Department, one year afterward the statistics of the school were as follows: In Home Department, 136; in main school, 116—252, as against 96 in the school at his coming.

A Home Department has been carried on for some years in the Congregational Sunday School at Bedford, Mass., its membership being about one-fourth that of the main school, and its contributions averaging about \$50 per year.

### IV.—ITS BENEFITS.

It comforts and helps invalids. Said one who had been "shut in" for ten years: "It seems good to feel that I belong with Christians, and am doing something in common with them."

It recovers backsliders. A Church member who had not been for twelve years at any religious service was led by it to renew her vows.

It develops family religion. The members of a family cannot study the Bible together without being brought face to face with those questions which relate to the soul's salvation.

It increases the attendance upon the main school. The inevitable result of awakening interest in the study of the Bible at home is to bring those into the school who can come. One school, through its Home Department, increased its membership in the main department twenty per cent. in three months.

It increases church attendance. One man who had been alienated from the Church, after joining the Home Department came back with his whole family, and now appears with them regularly in the old family pew.

It keeps alive the interest of those who are forced to be away from home or who remove to other localities where they are without Sunday School privileges. A Sunday School in Connecticut has in its membership eight persons who have removed to Utah.

It develops Christian workers. Nothing could be conceived better adapted to build up young Christians and make them effective laborers for Christ than to appoint them as Visitors in the Home Department. It furnishes them with something specific to do, and with the suggestion of doing much more than is actually specified.

Wherever it has been thoroughly tried, it has been found to be a great evangelistic power. It is calculated to reach those individuals and families who are without the Gospel, *and for whom the Church is responsible*. The plan is simple, inexpensive, and effective. By all means adopt it.

Copies of this leaflet printed separately, together with specimen blank forms, such as are referred to therein, may be obtained free, upon application to the Corresponding Secretary, Mr. J. J. Woodhouse, Box 525, Toronto.

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NOTE.—It is respectfully requested that Secretaries of County and City Associations will favor the General and Corresponding Secretaries, each, with a copy of programme of coming conventions, and *especially* immediately after such conventions, with a *list of their newly appointed officers*.

# SUNDAY SCHOOLS.

Every School requires more or less machinery for its Systematic and Successful Working. Look over our list of

## SUNDAY SCHOOL REQUISITES.

SEND FOR OUR S. S. LIBRARY CATALOGUE AND PRICES.

### OFFICERS' ACCOUNT BOOKS.

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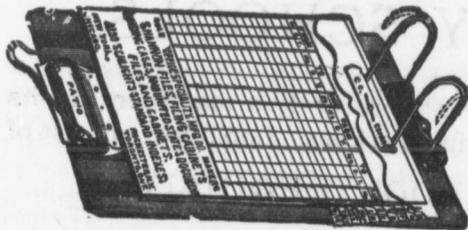
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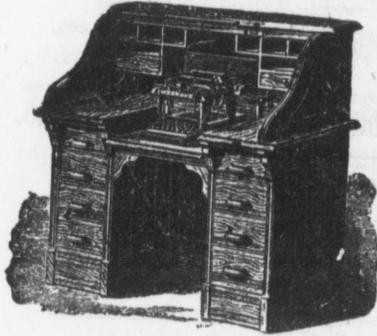
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